

The
**SPIRIT OF
MISSIONS**



A Tour of Our Swedish Parishes

Thomas Burgess

St. Michael's Parish, Wuchang, China

B. Crawford Brown

A Tenderfoot Visits the West

Hiram Rockwell Bennett

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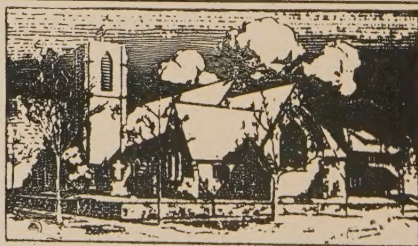
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Vol. XCIV

SEPTEMBER, 1929

No. 9

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THE REV. JOHAN GOTTFRIED HAMMARSKOLD, D.D.
"Scholar, statesman, saint." Dean of the Episcopal Church's Scandinavian work

THE SPIRIT OF MISSIONS

VOLUME 94

SEPTEMBER, 1929

NUMBER 9

A Tour of Swedish Parishes

Unexpected thrills are in the story of the rise,
normal decline and glorious results of half a
century's work among our Swedish people

By the Rev. Thomas Burgess, D.D.

Secretary for Foreign-Born Americans, Department of Missions, National Council

ALL OF OUR Swedish work, what there is left of it, have I seen with my own eyes, priests, people and churches. I have learned carefully its origins, rise, normal decline, results. I therefore thank God heartily and tell of it to you. For ten years, I have been technically Dr. Hammarsköld's superior officer. He has made monthly reports to me, and of course I have been more or less in touch with the work and visited some of it. This past spring, however, I made a special complete tour. It was worth it.

At present, in the special Swedish parishes, missions and circuits we have only eight priests; in 1920 there were eleven; in 1910, twenty-seven; in 1900, twenty-six; in 1890, four. According to records, these ministers of Christ have baptized since 1887, 31,427 Scandinavian-Americans; in unrecorded visits, far afield, they must have baptized at least ten thousand more. As a result, direct and in great measure indirect, for all this was not done in a corner but has been and is known of all men of Swedish origin, our ordinary parishes have in them large numbers of Swedish birth, parentage and grandparentage. This is so all over the country, but especially in the Midwest and Northeast. It is probably true to say that in these two sections, taking the three generations only, our parishes have more people of Swedish origin than of any other race excepting English.

This notable achievement of the Church's domestic mission has, under the guidance of the Holy Spirit, been largely due to the wise and devoted leadership of that scholar, statesman and saint, the Rev. Johan Gottfried Hammarsköld, M. A., D. D. Landing in America in 1884, ordained priest by Bishop Clark in 1889, he first began a Swedish parish in Providence and later in New York, all the while traveling elsewhere, seeking out and shepherding the unchurched. On faith alone, he imported, at one time, six students from Sweden, not knowing even how they were going to be fed or housed, and his faith was abundantly justified. Again and again, he shared his last crust, so to speak, with those for whom he had made himself responsible. Many were the hard and picturesque experiences of his pioneer days in East and West. In 1893, he was made General Missionary and Superintendent of Swedish work under the old Board of Missions, the first and only National Foreign-Born Americans officer until in 1919 our Foreign-Born Americans Division came in with Dr. William C. Emhardt and me. And what a help and inspiration has he been to us all along! The National Council named him Dean of the Scandinavian work. Now after forty years, he is as active as ever; his constant labor and grave responsibilities still continue.

The Swedish work is now on its de-

cline. This is normal and indeed intentional. In another ten or fifteen years there will be no need of it at all. Thus for half a century there has been skilfully woven into the variegated pattern of our American Church a profusion of Swedish blue and yellow. This is the race, descendants of Vikings, of which Dr. Hammarsköld a few years ago said, "In history they are noted for their strong sense of honor, patriotism, valor, chivalry, pride, endurance, self-reliance, obedience to law, deep-rooted loyalty to friends, fondness for poetry, depth of feeling, religious mysticism, love of political and religious liberty, and strong desire for adventure."

On June 19, 1927, Dean Hammarsköld was the preacher at the two hundred and fiftieth anniversary of Gloria Dei Church (Old Swedes'), Philadelphia. He told me that many of the parishioners attending this service were lineal descendants of original settlers who founded New Sweden in 1638. The present church was built 229 years ago. The national Church of Sweden sent thirty-four priests in all up to 1831. They ministered in cordial friendship and coöperation with the churchmen of their sister Church of England, and by arrangement between the Bishop of Skara and the Bishop of London, who had jurisdiction over these neighboring missions, the Swedish clergy ministered to several English parishes. The last of this line of Swedish clergy had six of our clergy as his assistants in his large work in and about Philadelphia, one of whom became the first Bishop of New Jersey. Bishop Svedberg of Skara often reminded his colonial clergy carefully to observe "the existing union with the English Church." Holy Trinity Church (Old Swedes'), Wilmington, Delaware, which still flourishes, was the place of the meeting, in 1786, of the adjourned first General Convention.

With this introduction, let me jump to 1929 and relate what I have seen and know of the present. Incidentally, the history of the nineteenth and twentieth centuries will appear. Let this be in the nature of a travelogue. Dean Hammars-

köld and I started west together but he was with me only a small part of the month's trip.

The newly organized missionary society at Nashotah House had asked me to come and talk to them. Therefore I made my starting point in that lovely Wisconsin lake country so like Sweden. I found my audience consisted of the faculty and the whole student body of seventy men. I told them it was an appropriate beginning of a Swedish tour, and prefaced my address, which was on the general subject "No More Foreigners," by telling them the story of their own first graduate, Gustaf Unonius. Heading the first Swedish colony (since New Sweden days) of fifty intelligensia, he settled in 1841, at Pine Lake, in the howling wilderness a few miles south of Nashota. Here the Rev. James Lloyd Breck took him as Nashotah's first student. Bishop Kemper ordained him in 1845 and he established our first Swedish mission in his own colony. Four years later Unonius went to Chicago.

Accordingly, after staying at delightful Nashotah two days, I got a ride as far as Milwaukee and saw from an auto the hills and lakes where Unonius once labored. Like Unonius, I went to Chicago and on Sunday preached at the new Saint Ansgarius' Church. St. Ansgarius' was founded by Unonius in 1849. Jenny Lind contributed fifteen hundred dollars and presented a beautiful specially designed chalice and paten which are now, after eighty years, the parish's most prized possession, used only on great festivals. After a ministry there of nine years, Unonius returned to Sweden where he took a government position, but was often called to officiate in the services of the national Church. A little later, the Rev. Jacob Bredberg, ordained in the Church of Sweden, came to Chicago and was accepted as a priest of our Church by Bishop Whitehouse. During the interim, the Rev. Henry B. Whipple, afterwards the famous pioneer Bishop, took charge of the work. In relating his experiences, Bishop Whipple wrote, "One of three services which I held every Sun-

A TOUR OF SWEDISH PARISHES



REV. PHILIP BROBURG
Rector, St. Sigfrid's, St. Paul, Minn.



REV. K. J. W. TULLBERG
Rector, St. Ansgarius', Chicago

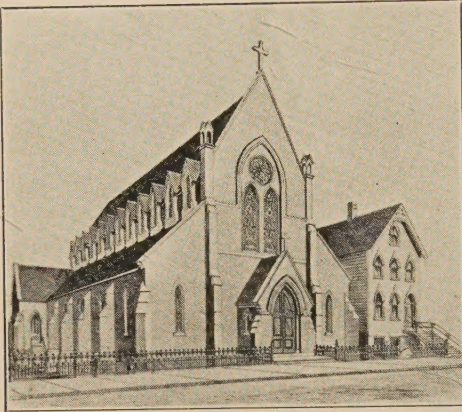
day was for the Swedish congregation. In my work with them I became deeply attached to the Scandinavian race for their love of home, their devotion to freedom and their loyalty to government and to God."

In this parish, 9,597 have been baptized and 3,173 confirmed. About two-thirds of these were during the long and successful rectorship of the Rev. Herman Linskog. For some years these well trained confirmation classes were the largest in the diocese. Following the custom in the Church of Sweden, preparation for confirmation by our Swedish clergy is always long and painstaking. About ten years ago a terrible catastrophe occurred. An unworthy priest wrecked the parish and lost all the property. Deans Hammarsköld and Broburg salvaged the wreck and after a few years the courageous people, with diocesan help, put up a little portable church in a new and fast-growing section of the city. They are planning to begin soon an attractive building which will serve as

church, parish house and rectory. In a few years this will be the flourishing parish of the new community; no longer Swedish but ordinary.

I attended the good-sized Sunday school and preached that morning in the temporary St. Ansgarius. The enthusiastic and forceful rector, the Rev. K. J. W. Tullberg, in introducing me at length told of their hopes and plans. After the service, which was in English, I met the Finance Committee and found them, as Bishop Griswold and several of the Chicago clergy who have been acting as their advisers told me, as fine a group as any vestry I have ever met. These people paid their quota for the general work of the Church for several years in full and last year over two hundred per cent.

General contribution for diocesan and general missions has not been characteristic of our Swedish parishes in the past. In this they are like some other parishes. Perhaps it has taken them a little longer than the average parish to awaken to this



ST. ANSGARIUS' CHURCH, CHICAGO
Founded by Rev. Gustaf Unonius in 1849

duty. Anyway the latest figures show that they are fast awakening. There is, moreover, a generic fault of which our Swedish parishes have sometimes been accused, and I believe with some justice, *viz.*, exclusiveness, even snobbishness, anyway parochialism. Forsooth, I have heard the same applied to others than Swedish.

That Sunday night I took a train to Galesburg and was met by Dr. Hammarsköld who had been there several days having Holy Communion for the sick, visiting the well, holding the Sunday services and preparing the Swedish people of St. John's for the return, after fifteen years' absence, of their former rector, the Rev. John E. Almfeldt, D. D. Dr. Almfeldt was given his M. A. and Ph. D. in course at Brown University at the age of fifty-seven. His thesis was a comparison of the philosophies of Hegel and St. Paul. He built St. John's Church at Galesburg, part of it with his own hands. When I visited him in Providence, he showed me a framed poem given him at the time by one of the leading business men of Galesburg entitled *It Couldn't Be Done*. In fact, Almfeldt has the building of several rectories and churches to his credit. Now his ambition is to spend the rest of his life again as a missionary. From Galesburg, he will work out into the surrounding country and draw to our

Lord many unchurched of Swedish stock. Bishop Fawcett of Quincy has appointed him Archdeacon. Bishop Fawcett wrote me some time ago: "Our Swedish work contributes largely to our English-speaking work. It is only for the new arrivals and some of the old people that we need a service in the Swedish tongue, but for long we will need Swedish priests to lead. It has been a joy to find that the Swedes of St. John's really belong to us. They feel that they are a part of the American Church and that they have an important part in the work. They are a loyal body of people and proud of the Apostolic marks of the old Church of Sweden in which they or their forebears were reared and are glad to find a similar body in this country."

Dr. Almfeldt drove in June with his family from Providence to Galesburg in his second-hand Chevrolet for which Dr. Hammarsköld raised the money. His people are overjoyed to get him back. The new Archdeacon has a good opportunity and he is the level-headed, devoted sort that will make the most of it.

At St. John's, as in all our Swedish parishes, the services are more than half in English according to our Prayer Book, and less than half in Swedish according to the use of the Church of Sweden. Swedish services must continue decreasingly a few years longer for the older generation. However, language is not the important matter. The all important thing is a priest who thoroughly understands and so can reach the scattered and unchurched people.

Dean Hammarsköld and I attended the Diocesan Convention in Peoria and made addresses. Then he went alone to St. Paul and I followed the next day. We met again only for a couple of hours when he, Associate Dean Broburg and I held a dinner conference together in an excellent Swedish restaurant.

Scandinavians were largely the pioneers and builders of Minnesota. A large proportion of the population is of their stock, Swedes and Norwegians about equally

A TOUR OF SWEDISH PARISHES

divided, and the Danes in lesser proportion. One thing that proves the result of our Swedish work is that while the numbers of Swedes and Norwegians were about equal in the general population of Minnesota, far more Swedes are members of our ordinary parishes than Norwegians. Almost every parish in Minnesota has many Swedes in its membership. In St. Mark's, Minneapolis, which was formerly Bishop Freeman's parish, the choir is almost two-thirds Swedish. At Gethsemane Church, the rector, the Rev. Don Fenn, told me a number of his children are products of nearby St. Ansgarius'.

We used to have four Swedish parishes in the Twin Cities. Now there are two, both at present under Dean Broburg who is assisted by lay readers from Seabury Divinity School. He has been greatly hampered in his widespread rural work in the past few years by the burden of these two parishes, St. Sigfrid's, St. Paul, and St. Ansgarius', Minneapolis. In the latter, since its founding, in 1893, there have been 903 baptisms and 510 confirmations. Its founder, the Rev. Olaf A. Toffteen, Ph. D., later professor at Western Theological Seminary, did remarkable work there and in the surrounding country. The Rev. Fritz Anderson was at St. Ansgarius' fifteen years. A little over a year ago, he took an ordinary parish in Manton, Rhode Island, and now has just succeeded Dr. Almfeldt at St. Ansgarius', Providence. He recently wrote me: "I am now renewing acquaintance with things Swedish and in it I find great joy." He is a talented musician and was formerly organist in St. Ansgarius', Boston. Dean Broburg and Mr. Anderson were at Seabury together and are both products of our Swedish work. Swedish parishes in the Twin Cities have given ten priests to the Church.

I spent almost a week in these beautiful cities on opposite banks of the upper Mississippi, Minneapolis and St. Paul, and the region around about reminded me of my own New England just as it

reminds the Swedes of the land of their fathers. I had good talks with Bishop McElwain and a number of the clergy on the Scandinavian situation. On Sunday morning I celebrated the Holy Eucharist at Gethsemane at eight o'clock, preached at a Swedish service at St. Sigfrid's at nine-thirty; rushed back to Minneapolis to preach at St. Paul's at eleven; then traveled 160 miles to Eagle Bend and back again, making 320 miles, and arrived back at my hotel at three o'clock the next morning.

Because of an unforeseen shift in my plans, Dean Broburg had to change the hour of services at St. Sigfrid's and could give his people only a few days' telephonic notice. Notwithstanding this, there were over 150 in the church that morning. The big choir was splendid and sang as only Swedes can sing. They were all thoroughgoing young native Americans of Swedish parentage and



CHALICE PRESENTED BY JENNY LIND
Owned by St. Ansgarius' Church, Chicago

THE SPIRIT OF MISSIONS

grandparentage. At least I think so, for in this parish there are a number of Norwegians and Germans, also Czechs, Danes and even a few Irish.

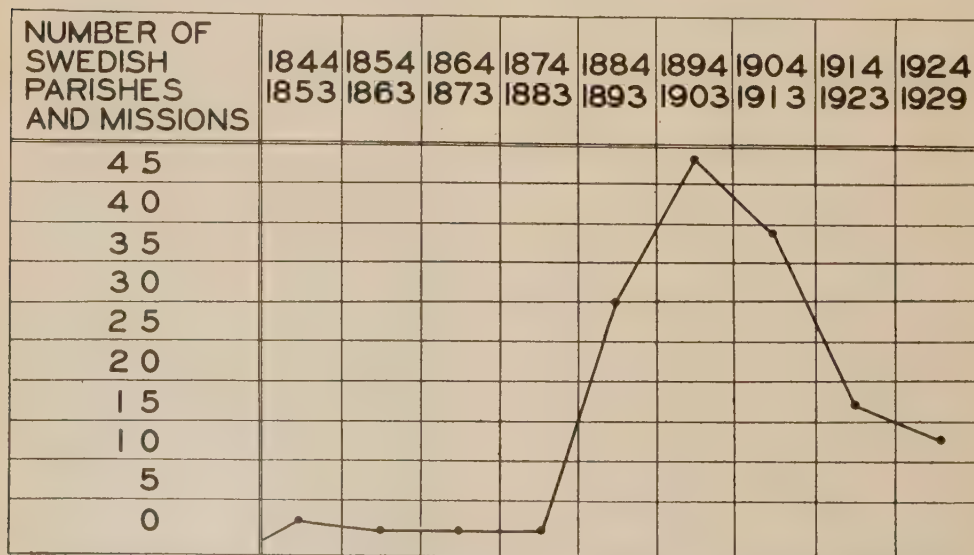
The service was Swedish *Hoch Messa* according to the Prayer Book of the Church of Sweden, which corresponds to our Proanaphora or Ante-Communion. Dean Broburg wore surplice and stole. For the Holy Eucharist, which is generally said in English, he and most of our Swedish priests wear the typical eucharistic vestments of the Churches of Sweden and Rome which include the "fiddle-back," heavily embroidered chasuble. Although I know no Swedish, I found I could join heartily in the stirring Swedish hymns.

St. Sigfrid's Church and rectory where Dean Broburg has been in charge for fifteen years was once in the heart of a residential settlement. Now it is in the railroad shipping section, surrounded by tall warehouses. Not one of the 467 communicants of the parish lives within a mile of the church. Because of the location paying assessments have sometimes been over one thousand dollars a year. Notwithstanding this and a large sum for

improvements, these people paid five-sixths of their quota last year and plan to give the whole this year.

A 1929 graduate of Western Seminary who was born in Sweden, has just come to assist the Dean. It is hoped that another assistant can relieve him of his strenuous duties in running two parishes and leave him time for the development of his vast rural field. As it is, he has driven his Chrysler almost fifty thousand miles in the past five years on a circuit of several distant towns and villages and occasional ministrations to many scattered, unchurched Scandinavians. Beside all this, it was he who opened and superintended the new work in the Diocese of Marquette and helped solve the difficult situation in Chicago. Several times his iron strength has almost broken under the strain. He is a large man, with a fine dignified presence, sound judgment and ability as a writer, as well as tireless energy. According to his report for the year 1926, when he was temporarily running the two parishes in the Twin Cities, he performed ministrations in twenty-five different places in four dioceses.

To be Continued



SHOWING THE NORMAL DECLINE IN THE NUMBER OF SWEDISH PARISHES
They become absorbed into the normal ordinary life of the Church. Records show
31,427 Scandinavian-Americans baptized by our Swedish clergy since 1887

St. Michael's, Wuchang, Wins Friends

Modest beginnings of social service for the community extend the influence of an interesting old parish in a crowded Chinese city

By B. Crawford Brown

The writer is Mrs. F. C. Brown of Wuchang. Her husband is on the mission staff

WHEN ST. MICHAEL'S CHURCH, Wuchang, was only a vision in the mind of its founder, it was a church for high and low, rich and poor, lame, halt and blind, or, as the Prayer Book would state it, a church for all sorts and conditions of men. But in Wuchang, ancient seat of learning and capital of Hupeh, but now for many years the victim of wars and sieges, the rich and the high in estate are few and the poor and lowly are many. St. Michael's overlooks the lake which was once surrounded by the mansions of officials, but now soldiers are occupying the once lovely gardens, and horses are stabled under curving roofs where porcelain dogs and phoenixes flaunt gay colors in the sunlight. The south wall of the city is not far away and the houses of the poor huddle up under its shelter. To the west are the homes (not mansions, for these are revolutionary days) of the present-day officers and officials, who come and go with the changing governments. Some of them in their few years near St. Michael's have learned that Christianity is a power for the betterment of the community, and it is because of their courage and conviction that more than one radical officer was thwarted in his plans for persecuting the Christians during the last revolution.

The enclosed space beside St. Michael's Church is a center for all sorts of neighborhood activities. One day an officer very politely requested the use of the space for drilling his soldiers. It was impossible to drill in the usual place, he said, because the neighbors had hung their wash out there! And if a soldiers'

drilling ground can be made into a clothes-drying area, so can a parish playground, for a well is an admirable place for washing clothes. So the neighbors come, not only to carry water from the well, but to sit around it and scrub their clothes. A few bicycle enthusiasts may be veering about uncertainly at the same time, and small boys with marbles may be all over the place, but nobody is disturbed by that confusion. The cyclists are safer here than in the crowded street and the street urchins find comparative peace. Sometimes members of the Service Guild teach the urchins to play basketball. The parish house is the Service Guild headquarters, not merely by day, but also by night, in the summer time. The lads bring their bedding rolls and stretch them out on the cloister floor, high above the heat of the streets, where the four winds blow freely. They do not accept this privilege as their right, but realize that they owe their community something in return for their good fortune. So they do their bit by teaching the small boys to play.

Not all of St. Michael's guests are so considerate. In fact Koh Sz Fu, Major Domo to the Rev. Robert E. Wood, rector of the parish, has been known to remark that the guests were "too miscellaneous." Koh Sz Fu has had long training with Father Wood. He came to him first about thirty years ago when Bishop Partridge handed him on for the lowly work of a coolie. Koh Sz Fu's loyalty is unquestioned. He is unselfishly but not uncritically devoted. When the electric bulbs disappear and the wires are cut he



THE REV. ROBERT E. WOOD AND KOH SZ FU
For thirty years Koh Sz Fu has been a devoted servant

feels that something should be done to sort out the guests. When Father Wood's warm bathrobe disappeared after the Christmas Eve house party, Koh Sz Fu's grief was clearly expressed. He feels a personal responsibility for Father Wood's worldly goods and sometimes makes a quiet suggestion for the improvement of the finances of the place. When there are too many overnight guests he has been known to take Father Wood aside and suggest in a stage whisper, that no eggs be given for breakfast! And sometimes Koh Sz Fu objects when the kettle of hot water is borrowed just a few moments before he is ready to make tea. However, he is a party to some of the neighborliness. He once admitted that the floor had not been mopped. Good reason, too, for the police from the Second Station down the street had borrowed the mop!

But Koh Sz Fu and all the other loyal sons of St. Michael's approved of the

Ricksha Coolie's Loan Association. It really didn't bear so grand a name, and nobody suspected that it was an experiment in social service. It just naturally grew out of the New Year need of money and the ricksha men's feeling that they did not want to beg. For St. Michael's helps all sorts and conditions of men; not merely the sort who take everything they can lay their hands on, or the kind who beg shamelessly, but the men who want no help unless they can hope to repay it, or will accept nothing but a chance to earn their way, or to learn to do it at St. Michael's. The ricksha men have long been helped by St. Michael's and now they have come to feel that they belong. It is possible for neighbors to ask for a loan, when strangers might only beg for charity. So these men effected an organization and assumed responsibility for the repayment of the loans. Capital was provided to the amount of several thousand cash, equivalent to eleven American dollars. Each man received his proper share and signed an I. O. U. for it. And so many a home was tided over the difficult New Year time. Rice is higher in price at New Year time, debts must be repaid at New Year time, and immemorial custom requires that special celebrations take place then, no matter how low a family exchequer may be. Chinese benevolent associations recognize this condition and give out rice tickets at New Year. But these are mere charity, and the ricksha men have little chance at it. When other poor are provided for there seems to be nothing left for the ricksha men, except at St. Michael's.

Here they find a shelter especially provided for them. Some of them are cold from the beginning of the bitter weather until the spring comes on, except for the time they spend by the stove at St. Michael's. They come in with their clothing damp, their socks soaked and hands numb with cold, to find a cup of hot tea ready for them, and a long stove pipe stretching its inviting length especially to dry their socks. The ricksha men are some of St. Michael's most appreciative friends. Even in the bitter weather as many as

twenty men have left the warm stove on a Sunday morning to attend service in the stone cold church. In summer they are equally grateful for a drink of cooled tea, and a rest in one of the wicker chairs of the shelter. The chairs must be washed with disinfectant frequently, to be sure, but this is merely one of the minor difficulties of social service at St. Michael's.

St. Michael's loans put many a family on its feet after the siege. The housing problem is overwhelming at best. Overcrowding and bad ventilation, dampness and disease make a tremendous call on the energy of Christian workers, but after a war or a siege, when many families are literally without shelter, it is all one parish can do to help a few families put up some sort of roof over their heads, and then it has touched nothing but the fringe of the housing problem. One family had been burned out twice when St. Michael's lent them the money for a new home. Outside the wall everything was destroyed. Bombs bursting near the wall and the bullets of warring factions had riddled the houses. Some men who worked in wicker, with home and workshop under the same roof, had not even a spot in which to carry on their work. A loan from the ordinary Chinese business man would require a ruinous rate of interest to cover the lack of security, and these people were utterly unable to meet such conditions. Small sums of money from St. Michael's established many a family in business again. One family bought old bricks, left from the demolished mission station outside the city wall. These old bricks made their new home, and they paid for them in three instalments, without even a request or reminder.

Even peddling wood required a certain capital outlay, and so the blind man was started in business. But a mere loan was not enough. Father Wood proceeded to exhort all his friends to buy wood from his blind friend, and so kept his business going. The crazy man was not so easily satisfied. It required an abnormal effort to keep him in business. There was one failure after another. Finally he an-



THE DOOR OF ST. MICHAEL'S, WUCHANG
The rector and a few parishioners

nounced that he was Father Wood's adopted son and that he wanted a scarf as a small token of the relationship. He received the scarf. Then he put it on as a stole and said that he and Father Wood would go forth together to preach the doctrine. That brought him no livelihood, however, and he was finally persuaded to invest some money in a load of chopsticks and sell them on the street.

It was Miss Edith G. Stedman who made the first beginnings of industrial work at St. Michael's, which now has spread beyond the city walls. The stocking-knitting machines were first set up in the basement of the parish hall and they proved a boon to the men with nimble fingers. Later, two of St. Michael's country parishes asked for knitting machines. With the help of these machines a very small sum of money will set a man on the way to independence and self-respect.

THE SPIRIT OF MISSIONS

The Church General Hospital (see July SPIRIT OF MISSIONS, pages 447-52) plays a large part in St. Michael's work for the poor. Very generous rates are given to its patients and some of them find the greatest comfort of their lives in the hospital. Recently the blind wood seller had a bed by the stove in the hospital. Luxury hitherto unknown! The one-legged man, a regular communicant of St. Michael's, was once in Mrs. Bliss's factory for convalescents, and there he first learned about "The Doctrine." Father Wood, as senior chaplain of the hospital has worked much among its patients.

The services at St. Michael's are a source of wonder and satisfaction to rich and poor alike. The blind organist, who has been with St. Michael's ever since the church was opened in 1915, is a surprise to everybody, not because blind organists are unknown in China, but because he is so very good, and follows the sung service so perfectly. He was specially trained for this parish at the Wesleyan Blind School. He can pick up any tune if some one hums it and beats out the time on the table. Sometimes he reads the lessons in Braille and when he does there is sure to be some astonished person in the congregation. "He reads with his fingers!" they say. "Can you really hear it?" He also plays for the services at the hospital chapel, finding his way back and forth through the crowded streets without aid. He has worked with many different choirs in these fifteen years but all of them have attained a better standard because of his good accompanying. The orderliness and reverence of the usual congregation at St. Michael's is due in part to the satisfaction the people feel in things done with proper ceremony. And that satisfaction mounts to high enthusiasm about a wedding or a funeral at St. Michael's. Some great military officials have been married there. These weddings are not always in the church. If one party or both are non-Christian the parish hall below the church proper is lent for the occasion. Most of the officers who have celebrated their weddings here have been very careful to

observe the customs of the place and are most appreciative of the use of this community center. One apologetic lady came to Father Wood after a wedding to explain that she was very much ashamed of her guests. The wedding feasts had been held in separate places, as is the usual custom, one for the men and one for the women, and the men, away from the hostess's influence, had done what they should not have done. They had taken to gambling. And it was the men who were using the parish hall. The lady of the house felt that it was a disgrace to have gambling after a wedding, and in such a place. So did we all feel, when the truth was discovered!

The officially great are not the only upper-class people who come to St. Michael's. Nowadays scholars are not always recognized and properly rewarded. And they need books as much as the poverty-stricken need food. They too find their needs supplied at this community center. The reading room is as old as the parish and it is one of three such centers in Wuchang that are constantly supplied with material from the Boone Library School, where Father Wood's sister, Miss Mary E. Wood, has done so much for the development of libraries in China.

Everyone is welcome in the playground and the parish house as well as in Father Wood's own home. His bit of garden is an ideal spot for meditation. It is bright with flowers of every season, and the poor folk who sit and sew there, or the children who play there, are as much at home as Father Wood himself. The living room is most popular in winter when the Franklin stove and Koh Sz Fu's hot tea are the chief attractions. One corner is really quite enough for Father Wood and his books and the big black cat. The catechist and his two older children find a spot near the stove, the student who hadn't enough money to go home for New Year sits there studying his lessons, the school teacher and the blind organist are busy making out a list of hymns, and on one particular night last winter Koh Sz Fu was dispensing American raisins, a

gift from friends at home. Everybody who knows St. Michael's well knows Koh Sz Fu. His devoted service to Father Wood has won him many friends, and just a few weeks ago these friends, Chinese and foreign, helped to make his sixtieth birthday a happy and memorable occasion.

The recent celebration of the thirtieth anniversary of Father Wood's coming to China was a great occasion, but it could not sum up the whole of his work and influence. One meets it on every street in Wuchang. It is very rarely that he meets the ordinary insults on the street,

but one day a small boy called after him in the usual "tease the foreigner" style. Father Wood was riding in a ricksha at the time, and when the man who was pulling the ricksha heard the taunts he turned and said: "That boy doesn't know you, that is all." Whoever knows Father Wood knows that for thirty years he has been sharing all his goods with the poor. It has proved to be literally true that the poor are always with us, at St. Michael's, and St. Michael's has become, as its founder dreamed it would, a church for all sorts and conditions of men.

Baltimore Parish Has Chinese School

Christmas gifts for poor Americans are only a part of the service rendered by this flourishing section of Baltimore's Chinese community

By Frances L. Marshall

Superintendent. Miss Marshall is also assistant executive of the Maryland Prisoners' Aid Association

A CHINESE SUNDAY SCHOOL in the United States is not a thing unheard of, but a Chinese Sunday school which is self-supporting and which has a cradle roll and kindergarten as well as intermediate and senior departments is probably unique as part of the work of an ordinary parish.

It is in Grace and St. Peter's Church, Baltimore, that we find this unusually well rounded work among Oriental immigrants and their children. For nine years a group of Chinese with their teachers met Sunday afternoons at the Y. M. C. A. During that period a number of pupils were baptized and confirmed at Grace and St. Peter's Church, several of the officers being members of that parish. On April 4, 1925, the school affiliated with the parish.

The cradle roll has seventeen babies, whose mothers treasure the framed certificates of enrolment. Although some of the mothers can speak scarcely a word of English, they have no difficulty in under-

standing that love and interest in their babies come with the certificate. Birthdays are remembered and visits paid.

The kindergarten meeting in its specially equipped room presents a very happy scene; fifteen children are on the roll. Frequently there are visiting babies. The kindergarten children are wonderfully apt; they enjoy singing and have a number of hymns in their repertoire to offer when they join the main school for closing exercises.

The intermediate and senior departments have forty-four pupils at present. Occasionally Chinese students from Johns Hopkins University address the school.

At Christmas, stockings are filled for poor American children and a play is given. During the Lenten season, mite boxes are distributed, through which at the Easter pageant an offering of over \$100 is annually given for missions. Recently the acting rector, the Rev. Arthur M. Sherman, D.D., received a letter from one of his former Chinese students, the



CHINESE CHOIR, GRACE AND ST. PETER'S CHURCH, BALTIMORE
This school has given a church bell to a mission in China, and provides Christmas gifts for poor American children

Rev. Newton Liu of Shayang, China. He was raising \$1,000 to build a church and asked Dr. Sherman to help him secure a bell. Very few of his parishioners have clocks or watches, and unless there is a bell they come to church either an hour ahead of time or after the service is over. When the Chinese Sunday school of Grace and St. Peter's Church was told about Mr. Liu's need, they contributed \$100, which will provide the bell, delivered in Shayang. The cradle roll babies have also promised to contribute \$25 toward a font for this church.

The religious influence of this school on at least a section of the Chinese community in Baltimore is definite. Two of the adult pupils have been married in the church, their brides later becoming communicants. Each year there are confirmations, and at baptisms the whole school gathers around the font. One of the older scholars, not a Christian, who had not attended for several years, came back to have his baby baptized and expressed a

desire that it be named after one of "the twelve men who went around with Jesus." Corporate communions are held frequently.

Recently one of our boys graduated from the Polytechnic Institute and one of our girls from the Western High School. They represent the first of their race to graduate from the respective institutions. Another boy graduated this year from Columbia with a B.S. degree, while one graduated last year from Ohio State University.

The outlook or the future of this school is excellent because we have the coöperation of a group of Chinese men under the chairmanship of Chin Quong, one of the outstanding leaders of his race in Baltimore.

There is no precedent for modern religious educational work among Chinese in the United States and the traditional methods are faulty. But we are working our way towards a solution. It is both difficult and encouraging.

A Tenderfoot Visits the West

The famous open spaces of the Northwest and the Southwest bear witness to good work going on and show inspiring promise of a great future

By the Rev. Hiram Rockwell Bennett

Rector of Christ Church, Williamsport, Pa.

THE WEST is no longer wild, although, thanks to the sheep ranches, it is becoming more and more woolly. Ever since the days of '49, it has been looked upon as the land of opportunity; and so this eastern parish priest, busy in a fair-sized city, looked with pleasant anticipation to a promised trip to some of the mission fields of the Church on what might be called her western frontier. But the anticipation was far exceeded by the realization. The Church is making a deep impression on the people of the West; we are there to stay. It may be that we are not altogether understood, it may be that our task is growing as the complexities of civilization increase, but there is no section of the country where the Church is more intelligently organized or has a finer group of bishops and other clergy and lay people than in the far West.

This is the record of a few weeks' trip from central Pennsylvania to eastern Oregon, down the west coast and back through New Mexico and the southern route. Imagine, if you can, great episcopal jurisdictions where the clergy travel upwards of a thousand miles to convocation, and where the modern bishops live for days in motor cars or pullman trains, where their predecessors lived in the saddle or in the covered wagon. In the East, we find it hard to realize the vastnesses of the distances in the West. Thus, the mileage of the clergy in the District of Eastern Oregon, when in June they traveled to Cove for the Summer School, might, in many instances, be compared to a motor tour of the New England and the Middle Atlantic States. But, thanks to the ubiquitous Dodge car, some ten or a dozen clergy brought about seventy

people, mostly boys and girls out of high school, to the beautiful isolation of Cove in the Blue Mountains of eastern Oregon.

Ascension Summer School, like every priest's description of his parish, is different. Many years ago, the late Samuel French, a pioneer rancher, gave Bishop Morris his beautiful home and ranch at Cove. A school for girls was established, and an attractive little pine church erected for the people in the village and surrounding ranches. The school was closed eventually, and although the ministrations of the Church were carried on in the village, the ranch property was allowed to disintegrate until several years ago Bishop Remington saw the availability of the place as a site for a summer school.

There were two buildings on the property, one an assembly hall, built of pine, which was destroyed by fire last winter, and a small cottage, which makes a fairly adequate kitchen and refectory. Bishop Remington's problem has been the simple one of housing. That is to say, it is not a simple one at all, only simple to state. Out of the insurance money from the destroyed hall, this spring he erected a more adequate building, with space back stage for housing the women members of the faculty. There are no facilities for the more or less complicated ablutions of the modern woman, but these resourceful teachers easily overcame any limitations, by the use of galvanized iron water buckets, tin wash basins and canned heat. The girl students are comfortably domiciled in small cottages located on the banks of Remington River, a two-foot stream which runs across the property.

THE SPIRIT OF MISSIONS



PROCESSION TO THE CHURCH AT COVE, OREGON, BEFORE AN ORDINATION
When the Rev. Joseph Ewing was ordained to the diaconate last June all the clergy of the district were present except two

But the boys and male members of the faculty are located in tents. Now this is not at all disagreeable, aside from the fact that the morning sun penetrates very easily the white canvas, and arouses the sleeper, willy nilly, at absurdly early hours.

It is interesting to note that this large group of boys and girls, with some older people, who came from the ranches and the villages, have made the ten days at Cove a part of their year's program. Most of the students have been coming for successive years, and this has tended to build up for the Missionary District of Eastern Oregon, as well as for the individuals, a sort of Church consciousness which we in the East have sometimes lacked. It should be easier, in the West, thus to lay the ghost of parochialism which stalks so fearfully in the East.

The feature of the school was the ordination, on June 23, of Mr. Joseph Ewing to the diaconate. All but two of the clergy of the district were present and assisted in the service. From a local point of view, Mr. Ewing's ordination was most gratifying, as he is the first resident of eastern Oregon to enter the ministry of the Church. He comes from the school room, having been principal of the high school at Nyssa, and now he goes to spend his diaconate under the

splendid tutelage of Archdeacon J. Henry Thomas at Klamath Falls.

The mention of Klamath Falls recalls one of the serious problems of the work in the West, the problem of the boom town. In the East, we are familiar with the ramifications of curious quality, known as civic pride, which is great municipal virtue. Mark Twain tells much about it in *Roughing It*, and, although the manners of the uncouth West are gone, yet these fast-growing towns are developing a group of citizens whose motto is, "Sell your hammer and buy a horn." The result is that the clergy and other moral leaders are discouraged by many fellow-citizens when they point out obvious evils in the communities. Among these is that of poor housing conditions, especially prevalent in the lumber communities and other mushroom towns. It is good to see a bishop and his clergy much concerned about this. They will take the lead, spiritually, in correcting this mistaken, though thoroughly pioneer American, attitude.

To a tenderfoot Easterner, then, the work in eastern Oregon is most encouraging. The district has a fine group of Church school pupils and teachers, and as the Cove Summer School is made up almost exclusively of the latter, it can easily be seen what the future of the

Church there will be. Eastern Oregon may be said to be a missionary district with wide-awake and interested youth, and the Bishop and his clergy are raising up a fine body of growing men and women. The Church will do well to watch eastern Oregon.

We dropped from Cove to San Francisco, through thirty-six hours of the most gorgeous scenery on the American Continent, save for a few hours of the usual western sage brush desert. At San Francisco, we plunged into the work of the National Conference of Social Workers, and we found that our own Church section stood well near the top. But that is another story.

The Easterner preached in Trinity Church, the mother parish of California, having been founded many years ago by the Rev. Flavel S. Mines, whose *A Presbyterian Clergyman Looking for the Church* is still a classic. Trinity was one of the few churches uninjured by the earthquake and fire. Under its rector, the Rev. Charles F. Deems, it is doing a remarkable piece of work with the young men and women of the city. We saw the rising walls of the new Grace Cathedral, a building strategically located

near all the varied parts of the population.

It was with regret that we were unable to see more of the work of the Church in northern California, but we had to speed to Los Angeles where we accepted the hospitality of Bishop Stevens and the faculty of the Harvard Summer School.

We were much impressed with the intelligent and well established work of the Church in the city and Diocese of Los Angeles. The structure of the church buildings follows the prevailing local mode, Spanish or Italian. A visitor to Los Angeles soon becomes aware of the prevailing local problems, and it is a pleasure to note that the Church is here very firmly planted. For southern California is the home of much of the religious underworld, and it is good to see that the Church recognizes her mission of witness, not only to Apostolic Christianity, but also to sensible Christianity.

Twenty-four hours, most of which were consumed in traversing the deserts of three States—California, Arizona and New Mexico—brought us at length to the See City of the Missionary Bishop of New Mexico and Southwest Texas, Albuquerque, a nice town of some thirty-five thousand inhabitants. Bishop How-



MISS LENA D. WILCOX, FIELD MISSIONARY, FARMINGTON
With some Indian visitors at her little home in the San Juan mission

den met us at the station and immediately assigned us duty at the Cathedral the next morning. This is a way with missionary bishops; they are not inclined to let any wandering energy go to waste. We were glad to officiate at St. John's Cathedral, while Dean O'Malley was recuperating from an accident in Denver. It reminded us of home, for we found that July in New Mexico is little different from July in Pennsylvania.

The organization of the Church in New Mexico, after nearly a half-century of episcopal supervision, is remarkably well stabilized. A glance at the statistics in the *Living Church Annual* is very encouraging. Every town of 2,000 population or over has its own priest and church, and in a majority of the other and smaller communities the ministrations of the Church are provided.

The Roman Church came in, of course, under the Spanish and Mexican rule. The padres began their work under the Conquistadores of the sixteenth century, and, as in California, most of their missions are still standing. The visitor to Albuquerque will be well paid to make the trip to the reservation at Isleta, where he may inspect terraced houses of the Pueblos as well as the old mission church, first erected and dedicated in 1580 to St. James.

Our own work among the aborigines is at Farmington, where the Indian mission and dispensary are well known to eastern students of the work of the Church in New Mexico. Last year, at this center of work among the Navajos, there were about five thousand cases treated in the dispensary, and over three hundred patients admitted to the hospital. Hospital trustees and physicians will be interested to know that all this splendid work at the San Juan mission and dispensary cost only a little more than five thousand dollars. Which is respectfully submitted to the committee on the cost of medical care.

Bishop Howden thrilled us with the tale of a real challenge which has come

to him, and thus, of course, to the rest of the Church. Just across the state line into southeastern Utah, and into part of southwestern Colorado, lies the trading post of Aneth. There a lone government agent has watch over nine thousand Navajos, who have always been isolated from the centers of civilization and religion. They are nomads and wander for a radius of fifty miles in these mountains, with no knowledge of the white man or of the white man's God.

The government once started an Indian school a short distance from Aneth. Soon, however, it was abandoned and an S. O. S. was sent to Bishop Howden. This was a few years ago, and he sent two brave women, Miss Parmalee and Mrs. Rose. For two years they struggled against loneliness and the rattlesnake, but finally they retired to teaching positions in Colorado.

What to do, was the bishop's problem. His prayers were answered, partially. He found a young priest in St. Louis, the Rev. Joseph Smythe, with his wife, ready to take up a challenge of that sort. Mr. Smythe was further fitting himself by taking a medical course in Washington University. He and Mrs. Smythe are now ready to go to the isolation of Aneth and minister to the nine thousand Navajos, mostly pagan, both spiritually and physically. Think of it! Not very many hours from civilization, and only a few miles from the newly established transcontinental railroad and aeroplane passenger service, there is this wonderful opportunity for the Church to extend her mission to a group of people who so sorely need it.

Well, the tenderfoot is back East, less tender in the feet, perhaps, and more tender in the heart, it is to be hoped. He saw two missionary bishops in their fields. One, in eastern Oregon, needs help to build up his summer school and thus train the Church of tomorrow. Another, in New Mexico, challenges us to answer his call and carry our Lord and His Gospel to pagans in our own land.

Bishop Campbell Preaches to 1000 Chiefs

Largest Christian service is held on Easter at Kakatown in the Liberian hinterland where the Booker T. Washington Institute is to be

SOME TIME LAST spring President King of Liberia urged Bishop Campbell to cancel all his other appointments and come to Kakatown for the great Easter service. During March the President was holding a council of the native chiefs in Kakatown, just beyond the forty-mile limit in what is known technically as the *hinterland*, where native laws and customs, as contrasted with civilized law and customs, have the official sanction of the Government. Here the leaders of all of the tribes have the chance to voice their complaints, if they have any, and to get into closer touch with the Liberian Government and its aims and policies for their welfare. The presence in one place of practically the whole of the native population offered an unparalleled opportunity to carry the Easter message to them.

Thus it was that on Easter Day, the Bishop preached before a crowded congregation, possibly the largest that has ever gathered in one place in all Liberia, including about a thousand native chieftains and their followers and a large group of civilized natives as well as some Europeans and Americans. Although the sermon was interpreted into three different languages, there were some present who had not the slightest idea what was being said, but had to ask their friends afterwards. They heard, too, the triumphal hymns of the Church and saw, most of them for the first time, a vested choir, which had come from Trinity Church, Monrovia, especially for this occasion. These men and women will go back to their towns and villages, and tell their friends and relatives of the wonderful *God-palaver* they have heard. They will tell also of how there was prepared a temporary chancel with its reading desk and communion rail and altar. Of course,

they will not know these names, but they will give graphic descriptions. Then, too, there stood the tall white cross high up over the altar, which, with the decorations of palms and wild flowers, completely transformed the open court house, constructed of stick and thatch, into a veritable sanctuary of God.

President King and his high officials sat in the choir, while the Bishop and one of the Liberian priests conducted the services appointed for Easter Day. It was nothing short of remarkable to witness the deep reverence and respect that was shown by the hundreds present. Most of them had never seen a Christian service of any sort before, but they showed their fine native courtesy by mastering their impulse to talk and pass comments to one another, heathen and Moslems though they were.

A fortnight before Easter, in the presence of these same chieftains, ground was broken for the new Booker T. Washington Industrial and Agricultural Institute, which it is hoped will be a Liberian Tuskegee. This new venture, made possible through the beneficence of an American woman and the coöperation of the Liberia Government who has granted the Institute a charter and a thousand acres of land, is on the same site selected years and years ago by Bishop Ferguson for a mission school. This never came to fruition as the teacher appointed for the work fell sick and died. It was so difficult to find a suitable successor that the project was abandoned and the school moved elsewhere. That was long before an auto road was built and when it took three days to cover what is now travelled in as many hours in a light car.

So, Kakatown is becoming rapidly an important center for the newly awakened Liberia. The chiefs and their followers,

all have scattered to their homes but the glad news of the corner-stone exercises and of the Easter service will be talked of eagerly by untold thousands back in lonely villages in the hills and fishing settlements by the sea, by boatmen on the river and men and women planting their rice farms on the steep slopes of the valleys and laborers carrying their heavy loads along the dim forest trails.

Out of an estimated population of about a million, there are approximately fifty thousand Christians in Liberia. The Church has still a tremendous piece of work to do. Before it becomes too late, we must rise up and from this temporary bush cathedral on Easter, see a transformed Liberia chanting its glad Alleluia for redemption because the Lord God Omnipotent reigneth.

Reaching the Country Folk in Japan

By the Rev. J. Kenneth Morris

Missionary in Kyoto and Outstations

ONE OF THE MOST encouraging features of the work of the Church today is the widespread interest in isolated folk. This is true not only of the Church in the United States but in many places abroad as well. Everywhere these people offer a wonderful opportunity. In Japan, for example, as a sideline and in addition to my regular work at Shimogamo, Kyoto, I try to reach the isolated Christians in my district, the majority of whom live in villages where there is no Christian work of any kind, and often there is only one such Christian in a village. Most of them are eager for the ministrations of the Church, and in many villages the people are receptive to the Christian message. Never before have I known how thrilling missionary life today could be.

Wherever there is an opening we go, first, to visit the Christians and give them what encouragement we can and if possible the Holy Communion, as some of the families sometimes object. Then we preach the Gospel to the other people in the village in such a way as to commend it to them and thus seek to break down any opposition that might be in their minds towards Christianity. This makes it easier for the isolated Christians there to practice their faith.

In most places we have been very hospitably received by the village people. We go forth as Carey did, asking great things

of God and expecting great things from God, and we have never been disappointed. We go in the spirit of prayer and humility, trusting God to open up the way for us and He always does. Aside from the spiritual strength that we have received from this work there has been also the adventurous and romantic side.

Not long ago we visited a fishing village where we have only one Christian, a girl who graduated four years ago from St. Agnes' School. Four hours' travel on a little oil boat brought us to the quaintest little village imaginable, unchanged for centuries except for a new warehouse built by the father of our Christian. He is the leading man in the village and a man of some wealth. When we left there the next day, he sent us to our next destination, a village down the coast two hours' ride, in his own launch, not luxurious, but nevertheless his private one and a nice one at that.

The village was right on the coast and we went ashore in a small row-boat. The Christians there were expecting us and were on the shore with many other people to welcome us. We went to their home and they said we were to have a bath and supper before the meeting, which would be at eight o'clock. But country people here do not trouble much about the time, so it was seven before they said the bath was ready. After a good Japanese bath,

REACHING THE COUNTRY FOLK IN JAPAN

supper was announced at eight o'clock. I asked about the service and they said, "Oh do not worry! We shall have it at nine o'clock." The room in which we were entertained was off to one end of the house and our meal was brought on trays carried by several women, servants and friends. The main dish was a tremendous red lobster deliciously prepared.

About nine o'clock they said we would go next door to a friend's house where twenty-one people were gathered to hear what we had to say. Mr. Honda, my helper, took charge of our very simple meeting. He explained that Christians always began their meetings with prayer and that although many of them would not understand, yet if they would do as we did they would probably understand our spirit at least. As we were sitting Japanese fashion, we bowed our heads reverently and so did they. Mr. Honda prayed very simply and then we sang a simple hymn. After this we told them something about Christianity and the Christian life, the Christian God and His love for all men. We had prayer again. But the people did not want to go and so we stayed and talked with them further about the wonderful news until eleven o'clock. They still did not want to go, but finally, lest we might overdo it, and wanting them to leave wishing for more, we told them that would be all and promised to visit them again.

The next morning we had the Holy Communion for the Christians, a beautiful service at which the presence of our living Lord was tremendously felt. Three of the people walked with us two miles across the peninsula to the other boat and we went on our way rejoicing and promising to return.

At our next place we visited a Christian connected with a culture pearl factory. That night he arranged for a meeting in the social hall. Eighty men came, some from the factory and some from the village, and listened most attentively. The next morning we had



SOME VILLAGE FRIENDS

Mr. Honda stands in the shadow. See note below

the Holy Communion for the Christians.

Since March we have visited five such places and have arranged for a pastor to visit them once a month. In one place they are paying the expenses. Of course they always provide the room and usually the meals. We hope that in each place they will soon be able to pay all expenses connected with a visit. We are bringing back into the Church many who have drifted away, and we are finding many places where Christian work can be opened with little or no expense to the Mission.

The picture above shows a group of village people at the home of one of our isolated Christians. The girl on the right, at the back, is the only Christian in this village. We held a meeting in her home and had the Holy Communion for her. It was the first time the Christian Message had ever been preached in that place, and the first time the girl had had that service in four years. She is a graduate of St. Agnes' School, Kyoto, and teaches in the primary school near her village.

A Distributive Society in Action

Fort Valley School sponsors a Negro farmers' conference which considers practical problems of making a living and living a creative life

By the Rev. Charles N. Lathrop, D.D.

Executive Secretary, Department of Christian Social Service

IN FEBRUARY, I VISITED for the first time the Fort Valley High and Industrial School in the heart of the peach belt of Georgia. Begun in 1896, it was taken over in 1918, by the American Church Institute for Negroes, under whose direction training for 700 boys and girls of the neighborhood is provided.

What I found at Fort Valley came as a delightful surprise. I chanced to arrive in the middle of their annual Farmers' Conference and School, their twelfth annual Home-Cured Meat and Poultry Show. By mere chance also, I happened to be reading a little picture of what society will be, according to some Chestertonian and Bellocian prophets, when we progress to what they call the distributive society. Here is the picture: "In my dream of the future, then, I see this country very much changed from its condition in 1927. The population is smaller, and it is much more widely scattered. The towns have dwindled, the villages increased in size. . . . As I move about the country, I notice many evidences of the recolonization of the country districts. Very much more land is under cultivation. Most of the corn and meat and fruit that is eaten is produced at home. There is still a large foreign trade, but of less volume than in the nineteenth and twentieth centuries. The greater part of the land, I find, is divided among peasant-proprietors. They make a success of their small land, because on the whole they have learned the advantages of co-operation. . . . It has been discovered that men will, on the whole, work better and produce more when they are not tenants and can bequeath their farms to their descendants; for the rights of in-

heritance and of bequest, though strictly limited with a view to preventing large accumulations, are recognized by the State."

Then, I looked up from my book, and found myself living in a distributive society, on the way to reproduce the picture this article presented. There were some 800 Negro farmers and their families, gathered at this conference. Some had driven 80 miles to attend. In the assembly hall, along the platform and on racks on the sides, hung hams and bacon, beautiful nut-brown home-smoked hams and light brown sides of bacon. The memory of the salty smell makes my mouth water. In the center was the women's exhibit of the preserved fruits and vegetables they had put up to take up the over-production of their orchards and gardens. In another room were forty pens of fine-bred chickens, the girls' first exhibit. And on a rack on one side of the assembly hall, the boys' first exhibit of their own hams and bacon, the product of their own hands and labor.

The topic for the annual conference was, *How to Overcome the Present Depression. What I did last year in raising plenty of food and feed for home use and the market.* Farmers gave their experiences, the methods they had used to get especially fine vegetables and fruits, and their efforts at retail selling. They developed the slogan: *Let every trip to town show more products sold than bought,* and the men explained their methods in carrying loads of vegetables, melons, etc., into town and their success in selling. The women told their experiences in their gardens and preserving. Then came the children, the boys' 4-H Pig-Club, the 4-H

A DISTRIBUTIVE SOCIETY IN ACTION



SOME OF THE STUDENTS AT FORT VALLEY

Georgia's Negro population was more than 1,200,000 in 1920, 42 per cent of the state population

Achievement Day, the girls' 4-H Club work. The "4-H" boys had been responsible for breeding fine hogs and had their exhibit of well-cured hams. The girls had their chickens. The "4-H's" are hands, heart, head, health.

Perhaps, now we have seen enough to sum up our distributive society. Every farmer there had bought his own farm. They are comparatively small farms, most of them two-mule farms, from forty to sixty acres, as much as one family can handle. As one farmer put it, "I don't want no more land than I can see over." A few were one-mule farms, from twenty to thirty acres. These families started as share-croppers, raising cotton as tenants on shares. From good management they had saved enough to pay a small installment and by hard work had bought their land. This meant sacrifice and even suffering, but now they have come through to independence. Every farm furnishes the opportunity for the raising of food for the family, and the opportunity too, by peddling it personally in the communities in the surrounding district, to add money to the income. One farmer, for instance, has such a reputation for watermelons, that he can sell all he can carry to town at a price beyond the market price. These farmers are independent. If cotton, their

staple crop goes wrong, they can still make ends meet, can feed their families and their stock.

The next characteristic of the distributive society is that the entire family is interested in the products that are going from the home. It is a coöperative enterprise. The children had their own hogs or calves, especially their own chickens of the very finest breed, and their own gardens. The school offers prizes and there is continual competition and interest on the part of the children in the business of the home.

The last thing that impressed me as strongly as any of the others is the devotion of these people to God. Each day our exercises were interspersed with spirituals and with prayer and short sermons by the local pastors. One of the farmers telling the reasons for his success in melons, told of his careful choice of seed, then before he put it into the ground, his prayer made over the seed that Almighty God might give it fruitfulness, then he said, "I lets loose," which means that he started in before sun-up every morning with his plough, or harrow or cultivator. This God-fearing man is one of the most successful farmers of the district.

There is something nobly patriarchal, a largeness of creative life, suggested in

the group that was gathered there. One wonders whether these people or even the county demonstration agents are conscious of the great possibilities of the social life they are building. It is of course only at the beginning. But the beginning shows possibilities more hopeful for nobility of life for creative endeavor, than any other social undertaking I know. These people had struggled with elemental nature and by patient hard body labor had conquered. They reminded me of characters that Knut Hamsun pictures in his saga-like stories of his northland.

It has one great danger. Will children see its possibilities? Will they not prefer the city where they will experience sensations that they enjoy and in return lead a dependent, classified, standardized, uncreative, exciting life in the city crowd? Will their leaders see the immediate need of recreation and healthy socialization and meet it? For too many people the dependence of the city is more attractive than the struggle of the creative, the satis-

faction of independence, the ennobling yet hard life of seed time and harvest, the routine labor that hogs and cows and eggs demand, all made worthy and noble and even beautiful by the deep underlying foundation of companionship with God as they know Him in Christ.

This farmers' conference and what it shows is largely the result of twenty-five years of devoted and intelligent service on the part of the school principal and his wife, Mr. and Mrs. H. A. Hunt. The county and demonstration agents have done their large part; but behind all, these two people have steadily promoted the project. We can fittingly sum up with Mr. Hunt's final words at the conference: "I advise that we have more thought of making a living than of making money." The living, as they can live in this setting, will be a blessing to themselves, and in its social influence be a far-reaching exemplification of the ideal of the training of the school, "to lift as they rise."

Mr. and Mrs. H. A. Hunt Twenty-five Years at Fort Valley

THE TWENTY-FIFTH ANNIVERSARY of the coming of Mr. and Mrs. H. A. Hunt to Fort Valley School was celebrated with great enthusiasm at the time of the Commencement exercises last spring. In addition to all the activities representing the many sided work of the school, there was also an afternoon given over to a big barbecue, when the faculty and seniors entertained guests from sister institutions in Georgia; there was a big "testimonial meeting" when distinguished speakers and friends paid tribute to the fine long service rendered by Mr. and Mrs. Hunt, and told stirring tales of pioneer work in Georgia. On Community Night, with Mr. C. V. Barnette, the only charter member of the board of trustees now living, as master of ceremonies, the story of the growth of the school and the spread of its strengthening influence was told in heart-felt talks by citizens of Fort Valley. A fund has been started with which to build as a Hunt Memorial an infirmary which is needed on the school grounds. Mr. and Mrs. Hunt expressed their deep joy in the progress of their work and in the coöperation of their friends. A crowning event of the season was the dedication of Ohio Hall, the new and much needed dormitory for boys.

The Objective—Immediate or Remote?

Shall importunity at hand obliterate the distant obligation? Shall prosperity at home result in bare maintenance on the frontier?

THE DISCUSSION last month, *The Meaning of the Every Member Canvass* (page 527), makes especially significant Bishop Maxon's recent statement in a diocesan address:

The temptation to meet the importunity at hand rather than to fulfill the obligation at a distance has caused and is causing not a few otherwise thoroughly consecrated Church officers to fall into the line of least resistance.

Reports on the general state of the Church show that previous to the awakening produced by the Nation-Wide Campaign in 1919, contributions for all purposes in the Church were \$21,451,346. Of this amount \$1,472,949 was given that year for the general work of the Church. Since the inauguration of the Nation-Wide Campaign, contributions for all purposes have continuously increased until last year they reached the new high level of \$45,928,056, an advance of approximately twenty-five million dollars.

Of this reported increase \$1,316,276 represents the increase received for the general work, while \$23,160,434 has been distributed for other purposes, much the greater part, in fact, nearly all, for the benefit of parishes and dioceses at home. It is true that comparatively small sums have been received for Advance Work, especially for the American Church Institute for Negroes, and for the rebuilding of St. Luke's Hospital, Japan. Other much smaller sums have been received by the National Council from time to time. These sums, however, do not materially affect the comparison for the reason that several very large gifts, for one million dollars, in one case, have been given for parish and diocesan enterprises but these are not included in the twenty-three million dollar increase noted above for the benefit of the dioceses and parishes.

It is here that the aptness of the foregoing reference to Bishop Maxon's address is seen. Evidently the importunity at hand rather than the obligation at a distance is receiving the lion's share of the money contributed.

No member or officer of the National Council, nor any of our missionaries in the domestic or foreign field, wish to see the work in our parishes and dioceses curtailed or handicapped for lack of necessary support, but is it possible to consider an increase of \$1,316,276 for the general work a fair proportion as compared with an increase of more than twenty-three million dollars for our dioceses and parishes in the United States?

Prior to the inauguration of the Nation-Wide Campaign the Church was in a state of apathy. There was little missionary enthusiasm or even recognition of the corporate responsibility of the Church. There was no program embodying a world vision or constituting a definite challenge. To a large degree the Church acted as though it were only an aggregation of dioceses. The dioceses in turn seemed to be only an aggregation of parishes. There were isolated units in the Church doing constructive work but the Church as a whole had no clear vision of its great task nor a compelling sense of responsibility.

The principles stressed in the Nation-Wide Campaign were based on our Lord's conception of the Church as His Body and His assignment to it of a program of service throughout the world. The power, the authority, the blessing were promised by our Lord on the condition that our witness to Him should be faithfully made not in Jerusalem and Judea only but in Samaria and unto the uttermost parts of the earth. These were His last words. We know that He meant

them with all their implications. The above comparison would seem to indicate that we have forgotten the condition under which alone He promises His power and imminent presence.

In the reëmphasis of these principles in 1919 a new vision of the world-wide scope of the Church's work and responsibility was experienced. There was given with it an outpouring of prosperity upon our dioceses and parishes.

The Every Member Canvass was one of the chief means employed to put into practical procedure the principles above recalled. The Every Member Canvass has proved its worth as a practical measure. Through this method money has been contributed in amounts undreamed of previously. Many in the Church realized that a valuable secret had been delivered into their hands. Money could be raised if interest were aroused and a practical means such as the Every Member Canvass utilized to express the awakened interest. To many the revelation meant the realization of long deferred hopes. Now was the time to get the parish house, etc. Now was the time to press the immediate, the importunity at hand and to defer the remote, the obligation at a distance.

The temptation to meet the immediate responsibility is in itself not an evil, but quite the contrary, a good thing to do. It is necessary for us to see to it that the immediate is cared for but not at the expense of the larger whole. Permanent success in all great enterprises is based upon a just relation of duty to the remote as well as to the immediate, to the future no less than to the present. This is what the Nation-Wide Campaign in principle does and it also further maintains that if the Church is to realize in any large measure the Spirit of Christ it must proceed on this basis. "Ye shall not see my face except your brother be with you."

Is not the present "the fulness of time"? Dioceses and parishes in their corporate capacity and every churchman or churchwoman in his or her capacity as an individual should see to it that a fair proportion of their gifts be devoted to the world-

wide mission of the Church. Since 1919, giving to all Church purposes, namely, for the work in our continental parishes and dioceses, had advanced twenty-three million dollars while the advance in giving to the world-wide mission has advanced only \$1,300,000 over 1919.

Is it fair or just in the sight of God or man that our brave missionaries on the frontiers at home and abroad separated, many of them, from much that is dear to them, should witness this remarkable prosperity in parishes and dioceses, while we send them barely enough to maintain the *status quo*?

Equal Obligations

Recently a request came from the rector of St. Luke's Church, Minneapolis, for the assignment of part of the parish quota in terms of work. An arrangement was soon completed for the parish to stand behind certain work in Eastern Oregon. The rector of St. Luke's in confirming the arrangement wrote: "Our quota for the Church's Program is \$4,670. You may be interested in this bit of information with reference to the way in which we established a precedent in this parish of always paying our quota. Twelve years ago when we were still a mission and paying about \$100 a year to the Board of Missions for general work, we were asked to pay an extra \$100. This was in February or March. We made the promise. Along in the fall, we had forgotten about the amount, I am afraid, when a letter from the treasurer reminded us that the time had come for payment. We did not have the money on hand, but our committee very promptly told the treasurer to borrow the money and pay up. From that time on St. Luke's has always considered that its obligation to the general Church is just as binding as its obligation to meet our current expenses and we hope that that spirit will always prevail."

Next Month

Niobrara Convocation, by Bishop Burleson.

New Duties in China, by Alice H. Gregg.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE TURBID YANGTSE SUPPLIES THE WATER AT WUCHANG

No wonder the treasurer of the Church General Hospital writes, "One of our greatest difficulties is the water question"



STUDENTS AT ST. JOHN'S MEDICAL SCHOOL, SHANGHAI
*Dr. H. H. Morris with a class in an improvised laboratory on the veranda of one of
St. Luke's Hospital buildings*



THE FIRST "GRADUATING CLASS," SHIMOGAMO KINDERGARTEN, JAPAN, 1929
 With the Japanese pastor and two teachers in front of the kindergarten building.
 (See page 596)



CHRIST CHURCH, KANDA, TOKYO
 The four clergy are (left to right) Bishops Matsui, McKim, and Reijnsider, and the Rev.
 Teruo Minagawa, rector. (See page 595)



KINDERGARTEN, ST. MARK

The mission is in urgent need of an adequate building to serve the kindergarten, Church School and center for young people's activities. Towards such a building the district



N, KAPAHULU, HONOLULU

Woman's Auxiliary have raised \$5,000. The small size of the chapel in the back-ground may be noted. The Rev. D. R. Ottmann (left) of St. Andrew's, is in charge.



EAU CLAIRE, MISSISSIPPI AND MONTANA BISHOPS (LEFT TO RIGHT) AT MADISON
Prof. Colbert of the University of Wisconsin at left, Rev. V. H. Sessions of Mississippi at right, staunch friends of the Church's rural work. (See page 608)



"WELCOME, NATIONAL CONFERENCE OF SOCIAL WORK"
Among the gorgeous flower beds at Golden Gate Park in San Francisco was this one for the social workers at their conference in June



LEADERS IN NANCHANG UNITE IN WORK FOR LEPERS

Representatives of Church, government and community agencies. The Rev. Kimber Den stands second from left. (See page 596)



MODEL OF PROJECTED ST. LUKE'S HOSPITAL, TOKYO

This is used in connection with the Birthday Thank Offering at St. John's Church, Charlestown, Mass. (See page 606)



Ella Ely

TOWER OF ST. ANDREW'S CATHEDRAL, HONOLULU
From an etching by Mrs. John Ely of Shanghai. The Art Department of the British Women's Association is showing an exhibition of her etchings in Shanghai this fall

Archbishops Issue Pastoral Letter*

Canterbury and York unite in sending out this stirring call to their Church people to take religion seriously and to study it worthily

BRETHREN IN THE LORD,

In this first year of our office we are moved to speak to the clergy and people about some of those things which are nearest to our hearts. Can we fail to have the hope that at this new stage in the story of the Church there may come some renewal of its life and power? Such a renewal will not come by mere appeals to the emotions, still less by new organizations. We are convinced that under the guidance of the Holy Spirit it may come if the whole Church will set its thought and prayer towards gaining a deeper and fuller apprehension of God, of His self-revelation in Christ, and the wonder and glory of the eternal gospel of His love and grace.

This gospel has been given. It is for the Church to proclaim it. The great body of truth about God and man which lies behind it has been given. It is for the Church to bear witness to it. But what has thus been given must be ever newly grasped—made real in life, interpreted and expressed to meet the needs of each successive age.

Is there not at this present time a manifest need of thus renewing the hold and unfolding the truth of the Gospel? Consider some signs of this need.

We are enclosed by a material civilization great in its achievements, confident in its self-sufficiency, in which no place is found for God or even for the spiritual life of man. The Church of Christ is called to give witness to the reality and claim of the things unseen and eternal. How can it give witness to these things unless they are manifestly real and powerful in the lives of its members?

Among our own people, not least among the young, there are many who are perplexed by difficulties or haunted by the fear that new knowledge is shaking the foundations of their Faith. To them the Church owes a two-fold duty. It must give them in fuller measure chances of learning what the Christian Faith really is. It must show them that through new light thrown upon the Bible and new discoveries of science rightly understood we are reaching a new knowledge of God and of His ways of revealing Himself. The Holy Spirit of God is worshipped and glorified when men are willing to be guided by Him into all truth.

Within the Church there are, we must thankfully acknowledge, many signs of zeal in the cause of our holy religion. Yet sometimes this zeal is narrow in range and in effect. It tends to be given to sections and parties rather than to the whole body of the Church. And aspects of truth and experience, when they are isolated, become one-sided and exaggerated. It is only through the study of the whole Gospel of God that each aspect finds its place in the proportion of one Faith. . . .

Once again, must it not be confessed that in many of our congregations there is a dullness of spirit, a languor of worship, a reluctance to make fresh adventures for the cause of God's Kingdom at home and overseas, strangely out of accord with the splendor of the Faith which they profess? Is not one reason this—that people so often take that Faith for granted, make or use no opportunities to grow in the knowledge of its length and breadth and height and depth? If by thus learning what the Faith really is and means they could gain some vision of the Love of God ever "coming down

*Reprinted, slightly condensed, from *The Church Times*.



THE MOST REV. COSMO GORDON LANG
Archbishop of Canterbury



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THE MOST REV. WILLIAM TEMPLE
Archbishop of York

from Heaven" in Christ to their own lives and their own parishes, drawing them into union with Himself and with one another in the fellowship of His Body, speaking to them through His Word, giving His Life to them through His Sacraments, calling them to work with Him in the fulfilment of His Kingdom, would there not come to them new joy and zeal and power—"the garment of praise for the spirit of heaviness"?

It is difficult and indeed impossible for us within the limits of this Letter to say fully and clearly all that is in our minds. But our aim is very definite. It is to ask all members of the Church, clergy and laity alike, to make some continuous study of the Gospel of God's revelation of Himself in Christ, of the Bible and the Creeds wherein that Gospel is set forth, part of the corporate life and work of every parish throughout the land.

We make our appeal first to the clergy. We know well the difficulties which beset them, the incessant demands which are made upon them. Our heart goes out to them in sympathy and understanding. But this call will not add to their burdens; rather will it relieve them. If they are encouraged and helped by authority

to join frequently and regularly with their brethren in their deanery or district in a fellowship of study and prayer, they will find a real refreshment in their labors. They will be inspired to fulfill with new hope and zeal their office as the teachers of their people.

We make our appeal also to the laity. Let them be willing to set their clergy free for more undistracted devotion to the Ministry of Word and of Prayer. Let them be ready themselves to use whatever opportunities for common study may be offered in due course in their own parishes. Let every parish be a school of sacred learning, wherein groups of men and women, old and young, many or few, may together steadily and prayerfully think out the meaning of the Christian Faith. . . .

May the Divine Teacher, the Holy Spirit Himself, further our endeavor with His continual help. May He take of the things of Christ and show them anew to His Church in England now.

Commending all who read or hear these words to the Blessing of Almighty God, we are your servants in Christ Jesus,
COSMO CANTUAR.
WILLIAM EBOR.

Evangelical Congress Meets in Havana

Members came from Porto Rico, Dominican Republic, Haiti, Colombia, Venezuela, Panama, Costa Rica, Nicaragua and other countries

By the Right Rev. Hiram Richard Hulse, D.D.

Bishop of Cuba

THE HISPANIC-AMERICAN Evangelical Congress or *Congreso Evangelico* meeting in Havana, Cuba, June 20-30, brought together one hundred and sixty-eight delegates representing fifteen Christian bodies from fourteen different countries, including the nations of the Caribbean, the United States and Spain, to effect "a perfect and cordial understanding between all the evangelical churches and all the educational, charitable and social institutions of an evangelical character, to carry out general plans of propaganda which will more rapidly reach the heart and soul of these people."

The seeds of the Congress were sown twenty years ago in Edinburgh, when the mission boards met in conference to adopt world plans and to outline a program for international coöperation. The exclusion from this meeting of representatives from Latin-America led to the formation of a small committee to study plans that might lead to the entrance of those people also into a world campaign. From this committee developed the Committee on Coöperation with Latin-America, under whose auspices, in 1916, was held the Panama Congress. It was planned then to hold two regional conferences, one for South America at Montevideo in 1925, and one for the Caribbean area the next year, in Mexico City. As that date approached and it was seen that it would be difficult to hold a religious meeting in Mexico, the evangelical clergy in Havana invited the Congress to meet there. This invitation was accepted and a local committee was requested to organize the Congress. From the very beginning all of the preparations were in the hands of

the Spanish-speaking clergy with such help as they requested from the foreign missionaries and the Committee on Coöperation with Latin-America.

The Congress itself was managed by the Latin-Americans; the language was Spanish. A number of American missionaries were in attendance but they were rarely heard, and the actual work of the Congress, both in the committees and on the floor, was in the hands of the Latin-Americans. The debates and conclusions reached express the mind of Latin-America. This gave a unique value to the conference as showing the way in which the evangelical spirit had taken possession of the Latins and how it was working out in actual practice.

The Episcopal Church was represented by Archdeacon Samuel Salinas of Mexico and by ten of the Cuban clergy with the Bishop. Archdeacon Salinas was of great service in committee work, giving the point of view of the Church and helping to break down prejudice. A large part of the success of the Congress was due to our own Canon Barrios, the secretary of our district convocation, who acted as secretary of the committee of arrangements and then as secretary of the Congress.

The Congress opened with a great meeting in the Marti Theater, attended by all ranks of society, at which the massed choirs from many churches in Havana sang, assisted by the municipal band. The business meetings were held in Candler College, a Methodist boarding school for boys in a suburban section of the city. This was an ideal place, situated on top of a hill overlooking the gulf



REV. RICARDO D. BARRIOS
Secretary of the Congress

on one side and the valley of the Almendares on the other, and open to the cooling trade winds which temper our tropical climate all summer long. The men were also lodged here while the women delegates were entertained in Buena Vista College across the street. The fact that the majority of the delegates were lodged together contributed greatly to the success of the Congress. Topics were discussed informally at meal time and much unnecessary oratory in the Congress itself was saved.

The method of procedure adopted was that of permanent commissions meeting twice daily and reporting to a plenary session each morning, their findings and resolutions being presented towards the close of the Congress. To ensure a common ground of approach to the subjects discussed in these commissions, the organizing committee had previously assigned to specially equipped leaders in the various countries one each of the thirteen

topics they considered of primary importance, as the basis for a paper which was then circulated among the delegates a month before their arrival at Havana. Upon registration at the Congress, each delegate served on the permanent commission of his or her choice, the paper which he had already studied serving as the starting point for discussion. Of especial interest and importance were the Commissions on Evangelical Solidarity and its Message, Nationalism and Self-support, Literature, and Ministerial Culture.

"Evangelical Solidarity" proved hard to reach. From the beginning it was seen that at present it would have to be in spirit rather than body, but it was finally agreed that a federation of evangelical churches working in this section should be formed for purposes of consultation and that the different churches working in each nation should be requested to form some body similar to the National Christian Council in China.

As might be expected when representatives from fourteen different nations gather together, there was a good deal of the spirit of nationalism. There was also an undercurrent, not brought out in public speeches, of opposition to the economic policies of the "colossus of the North." This was so marked in one particular that the delegates from the United States held a separate meeting in which they requested the Congress of the United States not to pass a tariff measure without some consideration for the economic welfare of the neighboring countries in which they were so much interested. This referred especially to the proposed high tariff on sugar, which if passed is likely to put an end to a large part of the business of the United States with Cuba.

The report of the Commission on Nationalism and Self-support provoked much discussion. Nationalism as referring to the Evangelical Church in each nation was defined as:

"The purpose and effort of the Evangelical Church to support, govern, and propagate itself, as a result of a profound consciousness of

EVANGELICAL CONGRESS MEETS IN HAVANA

responsibility which normally should develop in harmony with the pure Gospel of Christ, in conformity with the laws of the country in which it is established, and in accord with the special characteristics of the people, without breaking its spiritual communion with the Universal Church."

Following this definition, the Congress adopted the following four statements:

1. It is sufficiently proven that in all the Hispano-American countries of the Caribbean area there are national elements capable of assuming leadership of the work and therefore it is time for them to begin to do so.

2. In order that there may always be an efficient leadership it is necessary that the greatest opportunity for their education be provided.

3. The relations between the foreign and national workers should be based on a frank and sincere companionship born in the sentiment that they are co-partners in the work.

4. As far as possible the nationals and the foreigners should be completely identified in all their relations to the work.

After these statements had been passed the Congress went on to give a vote of thanks to the foreign missionaries:

"Taking into account that the nationalism which we desire and proclaim is based on the principle of justice and Christian love, we esteem it opportune to declare our hearty gratitude to our brethren, the foreign workers, who, with such abnegation, sacrifice, and splendid spirit, brought to us the supreme blessing of the Gospel of Christ.

"We would commit the sin of ingratitude and inconsistency were we to forget the incalculable benefit the foreign workers have done us in bringing to us the Gospel of Jesus Christ. Therefore we here make public our most profound gratitude to these our brethren."

The report on the Message provoked the most discussion, and in it our only theological differences cropped up. The majority, however, wanted a message which should be irenic and as inclusive as possible of all those who acknowledged the Christ as Lord and Master and were trying to live according to His will. Finally the Congress adopted the statement of the Jerusalem Congress of which the first paragraph reads:

"Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known



THE VEN. SAMUEL SALINAS OF MEXICO
Who rendered much help to the Congress

to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being."

In connection with the Congress, several mass meetings were held in different churches in the city. The one at the Cathedral considered the Church facing social problems. I welcomed this meeting for two reasons; first, the topic was congenial to the attitude of the Church in Cuba, and second, that we might show the members of other churches how we do things. Many of the delegates had never been inside an Episcopal church before and were prejudiced against us. In conversation with many of them afterwards I found that our simple but dignified service had won them. The Cathedral was crowded; there was a choir of fifty which led the singing and sang an anthem. The service was conducted by Canon Barrios and the Rev. Pablo Munoz. There were three speeches, all of them excellent, especially the last, by Dr. Nataliade Men-



SR. GONZALES BAEZ CAMARGO
President, Havana Congress

Cut from Bible Society Record

doza, president of the Mexican delegation to the Congress.

As I looked out over the Congress and tried to visualize the congregations to which they ministered, I was strengthened in my belief that our particular task in this part of Latin-America is to build up a stronger middle class and to spiritualize the labor movement, I think all the members of the Congress realized the first part of that; wherever the evangelical work is strong an influential middle class is being developed. But they are slow to see the importance of the great labor movement in this part of the world. The Commission on Evangelism brought in as part of its report: "Social evangelism is not to be taken as an end, but simply as a medium for the salvation of souls." While this report was not adopted exactly as proposed, this statement undoubtedly met with the approval of a large number of the delegates. The labor movement in this part of Latin-America is anti-clerical and to a considerable extent anti-religious. Its break with the dominant Church is so great that I believe the only hope of spiritualizing it is to be found in the evangelical Churches. I was immensely heartened to see that Dr. Mendoza, in his speech at the Cathedral, had a fine conception of the social

gospel as being an integral part of the Gospel of Christ, who came preaching the Gospel of the *Kingdom*.

Another important mass meeting, held on the roof garden of the Plaza Hotel, was devoted to the Church and international peace. The president of the Congress, Sr. Gonzales Baez Camargo, was followed by Dr. Taylor of Vanderbilt University, who spoke in English, the only time English was used officially throughout the Congress. Dr. Taylor's speech was afterwards summarized in Spanish. He spoke from the point of view of a citizen of the United States sympathizing with the problems of these smaller and undeveloped nations. In view of the proposed new tariff it was difficult to keep from smiling when he said that the United States wanted our products and especially our sugar. I have no doubt they do, but would like to have us give them for nothing.

He spoke of the Monroe Doctrine as having been of great value even though it had changed its name and character several times, and said that he wished it might be made multilateral instead of unilateral. This provoked the greatest applause of the afternoon. He quoted Sr. Madariaga as saying that the Monroe Doctrine reminded him of the scientist who was trying to get a lion and a lamb to live together in harmony. A friend asked him how he was coming along. "Splendidly," he answered, "only every once in a while I have to get a new lamb."

Dr. Martinez Ybor, representing the Cuban Government, also spoke at this meeting, which received considerable attention in the Havana papers, they regarding it as being thoroughly in accord with the proper work of the Christian Church.

The Congress ended as it began, with an enthusiastic meeting at the Marti Theater. Representing as it did fourteen different nations and fifteen ecclesiastical bodies, the Congress helped to draw them together and to make them conscious of their unity in the possession of a common

culture and a common language. It did something much more important, however, in drawing together the members of these different communions and making them conscious they had a common heritage in the Gospel of the Lord Christ. A heritage which was not confined to those who spoke the Spanish language, but was world-wide. Our divisions will no doubt continue, but the gulf between us will not be so deep. We shall understand each other better and have more respect for each other. I see a great future for the Episcopal Church in this. The larger part of missionary work in Latin-America has been done by our sep-

arated brethren. They have naturally imparted their own interpretation of the Faith and taught their own ways of worship. The larger part of evangelical Christians here are ignorant of our ways; as they know us better, our ordered service, our historic breadth, and our constitutional democratic government will appeal to them. I am not anxious to draw people lightly away from their ecclesiastical allegiance, I am anxious that the Episcopal Church shall make as large a contribution as possible to the thought and the worship of all these devoted Christians who in many ways are so near to us.

Jottings from Near and Far

WHEN THE DIOCESE of Pennsylvania undertook its famous and successful effort on behalf of the Japan Reconstruction Fund in 1924, it selected as one of the objects for which it desired to give \$35,000 of the \$250,000 total it aimed to secure, to the rebuilding of Christ Church, Kanda, Tokyo.

This is one of the older Tokyo congregations and has been self-supporting for nearly twenty years. Every year on the Sunday nearest to the date upon which it declared its independence of aid from abroad, it makes an offering for the work of the Church in the United States. In the earthquake and fire of September 1, 1923, many of the members of the congregation lost their homes and almost everything they had, though none of them lost their lives. They were unable to build a suitable church, and welcomed the generous gift of the Diocese of Pennsylvania.

The new church has now been completed and consecrated. The Rev. Teruo Minagawa, its rector, writes:

"Christ Church was originally built by the Rev. W. B. Cooper in 1877. It was a wooden building, thirty-eight feet long and eighteen feet wide, and stood on rented ground.

"In 1896, the Right Rev. C. M. Wil-

liams and the Right Rev. John McKim bought a wider area of land, and built a brick church, forty-eight feet in length and twenty-four feet in width, which was completely destroyed in one night by the great earthquake of 1923.

"God, however, gave us a far bigger and stronger, and more beautiful church through the most generous sympathy and sacrifice of the Mother Church in America. It is a reinforced concrete building, ninety-three feet by thirty-three feet. It was 'sown in dishonour'; it was 'raised in glory'; it was 'sown in weakness'; it was 'raised in power.' It was consecrated on Easter Day, March 31, 1929, Bishops McKim, Reifsnider and Matsui being present. (See page 583.)

"We are most happy to have this church built in loving memory of the Right Rev. John McKim who has given his life of sacrifice since March, 1880, for the salvation of our nation. It is our most sincere hope to show our deepest gratitude toward God and the Mother Church by our true faith in the Lord, and by our service for men."



ON PAGE 451 in THE SPIRIT OF MISSIONS for July a statement is made that the Lucretia P. Houghteling memo-

rial bed at the Church General Hospital, Wuchang, was endowed by the members of St. Mark's Women's Guild of Des Moines, Iowa. No doubt the women of St. Mark's have many generous and helpful deeds to their credit. It so happens, however, that this particular bed is maintained by the people of Christ Church, Winnetka, Illinois, of which Mrs. Hough-teling was for many years a devoted member.



A GROUP OF MEN and women in Nan-chang, China, representing the leaders of various local philanthropic institutions, are uniting their efforts for a new work among the lepers. (See page 587.) According to careful estimate, there are about two thousand lepers wandering in the city, but no work of any kind has been done for them. The Rev. Kimber Den, on the staff of St. Matthew's Church, writes that "most of the city people, who have been unaware of the sufferings of these poor creatures in the years past, are now being awakened with an interest and zeal of doing something for these outcasts. A plan of putting up a lepers' asylum has been proposed, at the cost of \$30,000, which is to be raised by a big financial drive undertaken by all the local leaders in the city. A large piece of land for the building has been given by the local government. By the grace of our Lord, who is such a dear and sympathetic Friend to lepers, we hope this project will be soon realized."



ABOUT A YEAR AGO, Japanese Christians connected with our newest parish in the City of Kyoto, known as the Shimo-gamo Church, came to the conclusion that a kindergarten ought to be opened. Bishop Nichols assured them that while he would be glad to see the kindergarten opened, he could not give any financial assistance. So the congregation turned to and employed a teacher. They had no satisfactory building but in good weather it was possible to hold the kindergarten out of doors. The number of children

increased. They employed a second teacher. After a few months, their experiment was so successful they felt justified in trying to secure money for a building and once again they secured the whole amount, six hundred dollars, themselves. The building is ample for their needs and suitable for special church meetings. (See page 583.)

There are now forty-two children enrolled and everybody is proud and happy over what has been accomplished through their own efforts. Shimogamo Church has only twenty communicants and none of them wealthy people. But Mr. Ajima, the deacon, has done a very good work and is a man of faith and zeal. The credit is all his, says the report from Japan.



THE SIXTEENTH General Synod of the Holy Catholic Church in Japan under the chairmanship of the Right Rev. John McKim, Bishop of North Tokyo and Presiding Bishop of the Japanese Church, was held in Tokyo, April 12-16. Typical of the growing leadership of the Japanese themselves was the continued decrease in the number of foreign missionaries serving as clerical deputies; lay deputies have always been Japanese. Of the forty clerical deputies, only eight were foreigners.

As in recent meetings of the General Convention of the American Church, Prayer Book revision occupied a large part of the attention of the Japanese Synod. Heretofore, such fundamental matters as the Creeds and the Holy Orders have been subject to alteration by the vote of two consecutive General Synods. This was changed so that these fundamentals are now practically unalterable. This applies to the Apostles' and Nicene Creeds. The Athanasian Creed is retained by the Holy Catholic Church in Japan as a part of the Prayer Book and remains subject to the processes of Prayer Book revision. An incidental consequence of this action is the reaffirmation of *Catholic Church* and *Holy Catholic Church* as the only recognized English

JOTTINGS FROM NEAR AND FAR

version of *Sei Ko Kwai* (which is used in the Nicene and Apostles' Creeds where these phrases occur in the English version).

The question of affiliation with the National Christian Council which has been before many preceding General Synods was again introduced and received prolonged attention, both in committee and on the floor of the Synod itself. After several recommitments to the committee, resolutions were introduced and passed which laid down the principle that the *Nippon Sei Ko Kwai* cannot enter or join another body but allowed for conferences with other bodies.

The question of pensions is a serious one for a comparatively young Church, such as the Holy Catholic Church in Japan. This the Synod faced courageously and adopted in principle a plan proposed by the Kobe deputation to have a uniform system for the whole Japanese Church. The consideration of the details of the proposal, in view of differing diocesan methods, made it seem wise to defer positive action until the next Synod. In this connection it is interesting to note that on June 14, a special Synod of the Diocese of North Tokyo was held for the purpose of considering plans for pensioning Japanese workers who have arrived at the age of sixty-five, after twenty-five years or more of service, and for making plans for the development of a larger measure of self-support on the part of the Japanese congregations. Further progress was made in increased pledges for self-support, though the advance is not as great as Bishop McKim had hoped. This is partly due to the fact that considerable advances were made in this direction in 1928. No clergyman is ordained in the Church in Japan unless there is a congregation ready to provide at least one-third of his support.

No account of the Synod would be complete without mention of the attention it paid to the affairs of its Missionary Society. The Japanese Church, itself the result of missionary effort, organized, at the first General Synod in

1887, a Missionary Society which now carries on work among Japanese in Formosa, Manchuria and Saghalien.



FIFTY STUDENTS were graduated on June 29 from St. John's University, Shanghai, with commencement exercises attended by leading Chinese educators, merchants, bankers, physicians and alumni.

The Rev. F. L. Hawks Pott, D.D., president of the University, reviewed what he described as a memorable academic year, saying, in part:

"After a period of suspension of a large part of our work, for more than a year, owing to disturbed conditions, all departments were reopened in September, 1928; and we have been able to carry on through the year in the usual normal way, without interruption.

"During the period of suspension, steps were taken for adapting our organization to modern conditions, and a board of directors in China was formed, representing the Mission, the Chinese Church, the alumni, the University Council, and the general public. By this step, a share of the responsibility for the development of the University was transferred from the trustees in the United States to the board of directors in China.

"At the beginning of this year an acting Chinese vice-president was appointed who now coöperates with the president in the work of administration. In the changes that have been made and in the changes that may take place in the future, it will be our earnest endeavor to preserve the ideals and aims of the institution."

Dr. Pott announced certain gifts to the university. Among them is a social hall costing approximately \$45,000, given by the students, alumni and Chinese friends, to commemorate the life and work of Mrs. Soo Ngoo Pott. A stone arch was presented by the gentry and merchants of the village just outside the University gates.

During the afternoon, music was rendered by the band of the Kiangwan Anti-Kidnapping Society.

SANCTUARY

Missions of the Anglican Church to the Aborigines of South America

THERE ARE FEW missions so little known in this country as those of the English Church in the southern continent. Yet they yield to none in their record of heroic effort, patient toil, and suffering gladly borne; and they are beginning to show results which must be of great importance in the development of these nations, which have lately been gaining a new interest for us.

LET US GIVE THANKS

FOR THE DEVOTION of many pioneers in this field; especially of such heroic laymen as Captain Allen Gardiner and Wilfred Barbrooke Grubb.

It is the special glory of this mission that at the time when it was begun (in 1838, when Captain Gardiner first attempted work among the Araucanians of Chile) it was undertaken on behalf of wild and savage tribes, in whose political or economic future no one was at all interested. After failing to get a footing in Chile, and afterwards in the Argentine Chaco, Captain Gardiner went on to the Canoe Indians of Tierra del Fuego, a tribe so degraded as to seem scarcely human; and among them he and his companions died of starvation in 1851. His work among the Fuegians was carried on to remarkable success by Bishop Stirling of the Falkland Islands, and would be still a witness to his devotion if those tribes had not since been practically destroyed by diseases brought by the whaler, the gold digger and the sheep farmer.

For the work of the South American Missionary Society.

Founded in 1844 by Captain Gardiner, this Society has maintained ever since a number of missions to the aborigines in Argentina, Bolivia, Paraguay and Chile, as well as the work of caring for the spiritual needs of British residents throughout the southern continent.

There are two Bishops largely maintained by this Society: the Bishop of the Falkland Islands, having jurisdiction on the western side of South America, and the Bishop of Argentina, on the eastern side.

For the building of a native church, accompanied by a remarkable industrial and social development, in the Paraguayan Chaco.

This work in the Paraguayan Chaco, a wilderness of low, swampy plains, infested by insect pests, and inhabited by savage nomadic tribes—a land which until lately no white man coveted—is one of the miracles of modern missionary history. It is the result of the pioneer work of Wilfred Barbrooke Grubb, a young Scotchman who gave his whole life to this foundation, and was finally killed by a suspicious native.

LET US PRAY

THAT GOD'S BLESSING may be on the missions now planted in the Bolivian and Argentine Chaco.

The many-sided activities of the mission in Paraguay have enabled the Indians of the whole Lengua Tribe, which surrounds the central station, to qualify for citizenship, and to meet the shock of contact with so called civilization. The newer missions in Bolivia and Argentina are being worked along the same lines.

That by the guidance of God, and the power of Christian faith, the Indians of central South America may meet coming changes without hurt; and may have their rightful part in the development of the republic under which they live.

These missions, begun simply for the love of souls, have now an increasing social and political value. The Indians, whose land so long seemed undesirable, are going to be pushed hard very soon by the cattle farmers and other incoming settlers and they have always thought the land was their own.

The South American Missionary Society has had much kindly co-operation from the Governments of Argentina, Bolivia and Paraguay, which have no deliberate intention of exploiting their backward population. But without such preparation as the Church can give, the impact with the white man can lead only to disappearance or degradation of these aboriginal tribes.

For the further development of the work among the Araucanians of Chile.

These tribes, the only ones not conquered by the Spaniards, are still vigorous and independent. Among them is a different problem, for they live not in villages, but on their own farms, granted by the Government. There is need of young and energetic missionaries, who can ride long distances, and follow up the work of the schools, of which there are several connected with the mission. The English Church has the only non-Roman mission among these people.

That all these missions may be strengthened by the coming of new recruits; and that all converts may continue to stand firmly for Christ and Christian living.

O THOU WHO ART the God of all generations of men, we thank thee for all those who in days past have laid down their lives to make thy love and mercy known to those who dwelt in ignorance and darkness. Grant, we beseech thee, that their labors may not be in vain; that the harvest which they planted may yet bear fruit to thy glory; through Jesus Christ our Lord. Amen.

From Prayer Leaflet, Field Department, July issue.

Churchwomen Working Together

Suggestions in answer to questions asked by
Woman's Auxiliary members, in regard to the
cooperation of all women in the Church's work

By Margaret I. Marston

Educational Secretary of the Woman's Auxiliary

HOW can the Woman's Auxiliary co-operate with the young married women in a parish? This query was made at a recent conference of Woman's Auxiliary officers in the course of a discussion on education. The question implies that the young married women in this particular parish are not members of the Woman's Auxiliary, or at least are not participating actively in its program. Although the problem in this particular form may not confront every parish, we have all heard similar inquiries. What possibilities are there for the Daughters of the King and the Woman's Auxiliary to work together in their educational programs? How can the Girls' Friendly Society and the Woman's Auxiliary coöperate? How can we interest all the women in the parish in studying about the work of the Church?

Such questions as these, which are being more and more frequently raised, seem to indicate that in many parishes there is a situation with regard to the educational program which needs to be analyzed. Here is a parish in which the W.A. carries on a rather active educational program, emphasizing mission study during Lent, and throughout the year engaging speakers for monthly meetings. During the autumn this group studies the Field Department's publications in preparation for the Every Member Canvass. The Daughters of the King in this parish lays its stress on personal religion, conducting at least one period of intensive study in the course of the year. The older members and associates of the Girls' Friendly Society arrange an educational program for their organization ac-

cording to suggestions from national headquarters and the interest of the group. Some women in the parish are working in all these groups; many women are working in none of them. How can we reach those who are outside the organizations? How can we make more effective the educational work within the organizations? In answering the problem we must take into consideration the present programs, the integrity of each organization and its desire for expansion, and the interests of the women of the parish.

The first step will be to explore the whole situation. The educational secretary of the Woman's Auxiliary with representatives of other women's groups and the rector might form a committee for the purpose of this survey. Questions such as the following will form the basis of the investigation:

How many women are there in the parish?

With what organizations are they enrolled?

What educational opportunities are being offered to the women of the parish?

What organizations are responsible for this work?

How many and what women are studying, reading or attending educational meetings?

What people are not attracted by the present procedure in education? Why not?

In what are these people interested?

What problems are the women facing? In their homes? In the Church? In the community?

What vital questions ought to be

CHURCHWOMEN WORKING TOGETHER

brought to the attention of the women in this parish?

Such a survey will prepare the way for an intelligent approach to the whole problem of education for the women of the parish. As a result of this investigation, possibilities will emerge for reaching all types of women, including the young married women. A young mother may be more interested in child psychology and religious training in the home than she is in the missionary enterprise. This does not mean that she never will be interested in missions or that she is not a loyal member of the Church, but for the time being, her concern is for the religious growth of her children. The Woman's Auxiliary should see that this young woman is given every possible encouragement and assistance in studying these problems. "If we would win fellow-students to our circle we must find out their interests and concerns, and share with them that they may share with us."

Some educational ventures will be entered upon by the women as a whole;

others will be initiated by separate organizations or small groups, but with the greatest amount of coöperation and the least possible overlapping. All the groups will think in terms of the whole parish and of the individual women seeking to assist each one in her spiritual development.

During the coming year the Church has an unprecedented opportunity to arouse whole parishes to a coöperative study of the World Mission of Christianity. The subject is so comprehensive that some phase of it is sure to appeal to every group. Picture a parish in which the Woman's Auxiliary with all the other organizations for adults and young people is facing the great issues discussed at the Jerusalem Conference. Through group discussion, personal interviews, investigation and individual reading, members of the parish will gain new insight into the meaning of the Christian message, the race problem, industrial relationships, the rural situation, and religious education; and an understanding of the relation of the Church to these great questions.



KULING SCHOOL REOPENS IN SEPTEMBER

Mr. Albert H. Stone and family have returned to China, with Mrs. Laura M. Butzbach, the new matron, to reopen the Kuling School for missionaries' children, which is maintained by several mission boards

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Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D. C. L., *Executive Secretary*

Across the Secretary's Desk

BISHOP ROWE has been obliged to cut the salaries of all American workers in Alaska, by five percent. For several months he has been in the interior of Alaska. His journeys have been frequent, long and difficult, by road, river and air. He has had many perplexing problems to solve. By far the most difficult thing he has had to do is to cut down the appropriation for Alaska by \$2,669. This is three percent of the appropriation made by the National Council and approved by the General Convention. The necessity for the reduction arises because so many of the dioceses have notified the National Council that it must not count upon their giving the quotas assigned to them by the General Convention.

"In order to make this reduction," Bishop Rowe writes from Nenana on June 29, "I have been forced to apply it to the meager salaries of the workers. It seems to me that it is not keeping faith with the workers. They are sent out and promised a definite salary which, I think, should be made good. It hurts me more than I can say to be the Church's instrument in such an ungracious act, but I can find no other way of securing the required amount. If I were to take it from the appropriations for our hospitals and schools, that would mean that sick people and school children would have to go without proper food and care. I

know that every member of my Alaska staff from Ketchikan to Point Hope and from Eagle to Anvik, would rather have his or her salary reduced. I could almost wish they would join in a protest dynamic enough to arouse our Church members everywhere to realize what happens when congregations and dioceses fail to give their quotas."

The Bishop then gives a list showing a reduction of \$50 in the salary of each woman worker and \$100 in the salary of each American clergyman. This is approximately five percent of their incomes. The Bishop's own name heads the list with a reduction of \$200. In addition, he gives up \$300 for the education of his three boys.

Again one asks, is this fair?

As Bishop Rowe truly says of the members of the Alaska staff: "Every year, by their loyal support, Alaska has paid in full the quota assigned us and it is hard that we should be made to suffer by reason of some dioceses that fail to give what they have practically agreed to give through their adoption at the General Convention of a budget for the year 1929 and a table of quotas to insure the necessary income."

In 1928, the average gift of our Church people throughout the country for the maintenance of all the Church's work, missions, religious education and social service under the care of the National Council, was \$2.21 each for the year. There is not a missionary in Alaska who does not give at least \$10 a year for the same purpose, besides meeting all the personal calls that come upon him or her from the dependent people to whom they minister.

Progress in Anking Diocese

IN HIS ADDRESS to the Anking Diocesan synod, Bishop Huntington stated that, compared with 1927, the year 1928 might be fairly regarded as a peaceful year so far as the Diocese of Anking was concerned.

"The worst thing during the year," he says, "was banditry. Throughout the whole district bandits have been pillaging and robbing first in one place, then in another. In the places where we have work, Kingsien suffered most, having been held by the bandits for nearly a week and thoroughly looted, but many smaller towns were looted and individual travelers were robbed. As we all remember with sorrow, the Rev. Milton Wang was captured by them on the way from Nanling to Wuhu, and shot. The frequency of the bandits made it inadvisable for me to visit some stations which I had intended to visit.

"We have, however, made some progress during the year, and I think really more progress than would ordinarily be indicated by the statistics because it has been made in the face of more opposition, although a decreasing opposition. Financially, the showing is pretty good, the offerings being \$5,135.84, more than twice what was given in 1927."

The Bishop urged the development of a body of unpaid workers. "It should be possible," he said, "to get most of the work which is now done by paid catechists and a good deal of that which is done by the clergy done by volunteer workers. There is no reason why we should not have unpaid clergy taking charge of work in various places and so relieving the paid clergy to start new mission work in places where as yet we have nothing. This will, I think, be one of the most important moves in the direction of self-support. At present we have far too many paid workers in proportion to the number of Christians to make self-support even remotely possible. . . ."

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

THE FACT THAT one-quarter of all the foreign-born in America live in rural areas will be a surprise to many. We are familiar with the situation as it presents itself in our cities, but apart from a general knowledge that foreigners were buying up neglected land, little has been known about our immigrant farmers. Konrad Bercovici's delightful book, *On New Shores* (Century), is an admirable introduction to practically unknown groups, but it is not, nor does it profess to be, a scientific study.

Such a study has long been needed, and now we have in *Immigrant Farmers and Their Children* by Edmund Brunner (Doubleday, Doran, \$2.75), the results of a careful enquiry made under the auspices of the Institute for Social and Religious Research. Among the conclusions arrived at we note: that the immigrant farmer is succeeding; that his children neither raise nor lower the intellectual level of the rural schools; that intermarriage between foreign-born and native-born is increasing in rural sections.

There is a good chapter on The Church in the Immigrant Community.

Following the general study there are four studies of individual villages, in North Carolina, Minnesota, Virginia and Massachusetts. The communities described present a variety of problems.

This book deserves a wide circulation among our bishops, our rural clergy and the members of diocesan boards of missions. "The New American," says Mr. Brunner, "has made good on the land; the Church has not made good with the New American. The rural church using English is doing next to nothing in its approach to its foreign-born neighbors. Faced with the problem its leaders too often replied that they were 'sympathetic toward the new-comers,' that they 'welcomed all to services,' and there the matter usually ended."

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Arrivals and Sailings of Missionaries

ALASKA

The Rev. Merritt F. Williams, a new appointee to Ft. Yukon, sailed from Vancouver July 13.

Miss Florence M. Hissey, a new appointee to Nenana, sailed from Seattle July 21.

Miss Adelaide E. Smith, coming home on furlough, left Anvik June 19 and arrived in Seattle July 5.

Miss Bessie B. Blacknall, coming out on furlough, left Nenana August 1 and was due in Seattle August 10.

BRAZIL

Bishop Thomas sailed from Rio de Janeiro August 3 and was due in New York August 21.

CHINA—ANKING

Miss Elizabeth E. Fueller, returning home to be married, sailed from Shanghai June 21 and arrived in San Francisco July 10.

Dr. MacC. Fellows and family, returning after furlough, sailed from Los Angeles July 22.

Dr. Harry B. Taylor and family, returning after furlough, sailed from Seattle August 10.

Miss Lila Stroman, coming home on furlough via Europe, left Shanghai July 1.

The Rev. and Mrs. A. W. Simms Lee, returning after furlough, sailed from Vancouver August 8.

CHINA—HANKOW

Miss A. J. Lowe, returning after furlough, and Mr. Edward M. Littell, going to teach in Boone School, sailed from Vancouver August 8.

Miss Violet Hughes, coming home on furlough via Europe, sailed from Shanghai June 24.

Miss Margaret Roberts, coming home on furlough via Europe, left Shanghai July 1.

CHINA—SHANGHAI

Mrs. John W. Nichols and Miss Clare Nichols, returning to the United States, sailed from Shanghai June 21 and arrived in San Francisco July 10.

Dr. J. C. McCracken, returning to the field, sailed from Seattle July 13.

Mr. Stephen W. Green and family, returning after furlough, sailed from San Francisco August 2.

Mr. Maurice Votaw, returning to the field, sailed from Vancouver August 8.

Miss Grace W. Brady, Miss Elizabeth Roberts and Miss C. C. Barnaby, coming home on furlough via Europe, left Shanghai July 1, accompanied by Miss Mary T. Standring.

CHINA—KULING SCHOOL

Mr. Albert H. Stone and family, returning to the field, sailed from Los Angeles July 8, and Mrs. Laura M. Butzbach, newly appointed matron, sailed from San Francisco July 19.

CUBA

Bishop Hulse arrived in New York August 5.

DOMINICAN REPUBLIC

The Rev. and Mrs. A. H. Beer, on furlough, left Macoris July 16, arriving in New York July 22, and sailed for England July 24.

Mrs. William Wyllie and John C. Wyllie sailed from New York for Santo Domingo City July 25.

JAPAN—NORTH TOKYO

The Rev. and Mrs. Charles H. Evans, returning to the field after furlough via Europe, sailed from New York August 9.

MEXICO

Miss Mary A. R. Ternsted, a new appointee to the Hooker School, sailed from New York July 25.

PHILIPPINE ISLANDS

Miss Christine T. Barr, Miss Eleanor C. T. Moss, and Miss Kathryn K. Temple arrived in Manila August 1.

PORTO RICO

Miss Frances M. Nutting, a new appointee, sailed from New York July 18.

The Rev. and Mrs. Kenneth O. Miller sailed from San Juan July 15, arriving in New York July 20, and sailed for England July 27.

VIRGIN ISLANDS

Sister Jeannette Anne, O. S. A., arrived in New York July 16.

Religious Education

THE REV. JOHN W. SUTER, JR.

Executive Secretary

ARE YOU LOOKING for a book that will make more real to your boys and girls the people of other lands? A book that gives you the material that you haven't the time to look up for yourself but feel the need of in connection with your missionary work? A book that you would feel justified, because of its usefulness, in adding to your church or church-school library? Such a book you'll find in *Far Peoples*, by Grace Darling Phillips (University of Chicago Press, 1929, \$2.00). In this attractive volume the compiler has collected folklore, poems, songs, and games, from China, Japan, India, Korea, Brazil, the Philippines and Russia, as well as simple

suggestions for food and dress, and a list of plays and pageants.

We are increasingly conscious of the fact that the best way to get to know people whom we never see is by doing the things they do, for as we enter through imagination into the life of others they become real people to us, and their joys and troubles become ours. Such a book as *Far Peoples* suggests a multitude of ways of helping your group to get acquainted with others far away by playing their games, listening to their stories, or trying to sing their songs.

The material is adapted for use with both children and young people, while adult groups will enjoy the legends and poems, and playing such games as "Japanese chess." If your Church school is sending Christmas gifts to one of these countries, the Philippines for instance, one class would enjoy presenting a program of Filipino stories and music. If you have groups of boys and girls meeting for work during the week, they would have a good time playing the games of the country to which their gifts are going, while a legend such as that of the heroic "Peach-Boy" of Japan will help them to understand the ideals of another country. The stories and poems will add interest to your mission-study during Lent, while some groups that are interested in dramatization may dramatize them. No primary group could fail to sympathize with the little girl of the Chinese "Mother Goose" rhyme,

". . . Who would run upon the street,
She took rice and changed it
For good things to eat.

Her mother lost control of her
Until she bound her feet,
And now she's just as good a girl
As you will ever meet."

Do you find it difficult to help the beginners to know the children of China? Tell them "The Five Little Toes," and they'll love it. Have you found it almost impossible to find stories from Brazil? Your group will like the Indian legend,

Read a Book

**The World Wide Prayer*. Studies in the missionary aspects of the Lord's Prayer, by Vernon F. Storr. (London C. M. S., 1929, \$1.00).

**Splendor of God* by Honore Willsie Morrow. (New York, Morrow, 1929, \$2.50).

**The New Prayer Book*, an introduction by Charles Lewis Slattery. (New York, Gorham, 1929, 50 cents).

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publishers, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the price noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

"How the Waterfall Came," and will find it fun to play "In Bahia."

In her Working Suggestions, Miss Phillips outlines ways of working the material into an evening's program, but the resourceful leader will find, for himself, many ways of using the treasures of this book to help his pupils develop a deeper appreciation of, and respect for, the members of other racial or national groups. Such attitudes are basic elements in building up an abiding world peace.



THE REV. WOLCOTT CUTLER of St. John's Church, Charlestown, Mass., writes of a little model of St. Luke's Hospital, Tokyo, used as the Birthday Thank Offering box in St. John's Church School. It was made just the right size to fit onto the top of a small table that stands every Sunday morning in the year on the first chancel step, visible to all during the opening session of the Church school. (See page 587.)

The making of this box for the Birthday Thank Offerings involved every member of the school in one way or another. A period of six weeks was devoted to the preparation and delivery of talks

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by different classes on a dozen different aspects of the work of our Church in Japan. During that same period there was a series of exhibits in the Children's Corner bearing on the addresses. Finally, the Thank Offering model was completed and with the aid of a large black-board the rector asked all the children present on the Sunday of dedication to suggest the phrases and petitions we wanted to put into our prayer of dedication. All stood and read with the rector the Prayer of Dedication as it was finally agreed upon. After this, two members of the Church school choir unveiled the box.

The use of this box is constant for all fifty-two Sundays in the year. Our Birthday Thank Offering secretary, a girl recently graduated from the Church school, has a list of birthdays and each week writes birthday letters composed by the rector to those whose birthdays fall between the Sundays. A Thank Offering envelope and leaflet is enclosed. The stationery used bears a sketch of the proposed St. Luke's Hospital and some little decorative Japanese figures, besides the name of the church and of the Thank Offering secretary.

Birthday Thank Offerings are called for each Sunday directly after the presentation of the Church school offering, and while the school remains standing. The teachers or pupils who come forward with birthday offerings are asked to kneel while the rector or superintendent reads the birthday prayer used by the school for many years. This prayer makes no reference to the specific purpose of the offerings of a given triennium, but says:

Our heavenly Father, to whom we owe every added year of our lives, accept the loving thanks of these thy servants for another happy year added to their age, and receive for thy use the gifts they here present. Help them in the coming year to be more kind and helpful to all who need their love. Forgive them the sins that they regret and spur them on in each new year to live more bravely, more unselfishly, and more usefully for our Church, our Country, and for Thee. We ask it in His Name who died that we might truly live, Jesus Christ, our Lord. Amen.

Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

THE NEW PRAYER BOOK

BY THE TIME this is read, it is hoped that the revised and enriched *Book of Common Prayer* will be available. This office has been literally bombarded with requests for information as to "just what has happened to the Prayer Book." It is a pleasure, therefore, to be able to point out to these inquirers, and to other interested persons, an authoritative source book from which they may gain the desired information: *The New Prayer Book, an Introduction*, by the Right Rev. Charles Lewis Slattery, D. D., Bishop of Massachusetts. (Gorham, 50 cents.) This forty-page book is peculiarly valuable as the author is chairman of the Commission on the Revision and Enrichment of the Book of Common Prayer.

This compact and readable *Introduction* is intended to show the spirit and purpose which have animated the revision and not merely to catalog every minute change that has been made. The way in which the purpose has been accomplished is demonstrated by illustrations drawn from the revised book at significant points of interest and the consequent enrichment of our common worship is simply and clearly pointed out.

The coming into general use of the new Prayer Book is an opportunity for religious education that ought not to be missed. Worship is worthy of the name only when it is intelligently shared in. Here is a unique opportunity to refresh and to enlarge our knowledge of this precious heritage. It is to be hoped that no one will be merely content to know "what has happened to the Prayer Book." That is information which may be readily gained by a little reading, and may just as readily fail to make any impression upon one's manner of worship and spiritual living. Let us determine to make this event an opportunity for corporate study of this epitome of the spiritual experience of the Church which,

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next to the Holy Scriptures, is the bulwark of our faith.

In the hope that many such study groups will be formed, a list of books which will foster such study is appended.

**The People's Book of Worship, a Study of the Book of Common Prayer*, by J. W. Suter and C. M. Addison. (Macmillan, 90 cents.)

The Teacher's Prayer Book by Alfred Barry. (Out of print.)

**The Prayer Book Reason Why* by N. R. Boss. (Morehouse, 60 cents.)

The Art of Public Worship by Percy Dearmer. (Morehouse, 1919, \$1.00.)

**Everyman's History of the Prayer Book* by Percy Dearmer. (Morehouse, 1915, \$1.00.)

How the Prayer Book Came to Us by Gertrude Hollis. (Faith Press, \$1.00.)

Prayer in Christian Theology by A. L. Lilley. (Morehouse, 1927, \$1.60.)

The Book of Common Prayer by J. A. Muller. (Harvard Press, 1924, 60 cents.)

**A New History of the Book of Common Prayer* by Francis Proctor and Walter Frere. (Macmillan, 1901, \$4.25.)

**The Life of Prayer in a World of Science* by W. A. Brown. (Scribner, 1927, \$2.25.)

Prayer and Some of Its Difficulties by W. J. Carey. (Morehouse, 1919, 40 cents.)

**The Meaning of Prayer* by H. E. Fosdick. (Association Press, 1915, \$1.15.)

Talking with God by J. J. Kensington. (Morehouse, 1918, 60 cents.)

A Book of Modern Prayers by Samuel McComb. (Longmans, 1926, \$1.50.)

Self-training in Prayer by A. H. McNeile. (Appleton, 1926, \$1.00.)

**Prayer as a Force* by A. Maude Royden. (Putnam, 1923, \$1.25.)

**Why Men Pray* by C. L. Slaterry. (Macmillan, 1916, \$1.00.)

**How Can I Pray?* by R. O. P. Taylor. (Nisbet, 1926, \$1.40.)

The Open Gate to Prayer by M. N. Thurston. (Revell, 1925, 60 cents.)

All of these books may be purchased through our Book Store although the prices given are subject to change. Those marked with an asterisk may be borrowed from the library.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

THE GROWING TENDENCY of recreation leaders to take young people on week-end outings to the disregard of Sunday observance and church attendance was seriously deplored by the group of rural clergy and other workers at the Madison Conference. It is highly commendable in the recreation leaders to give their time and efforts to providing wholesome recreation for their young people over the week-ends, but it is lamentable that so often they make not even the simplest provision for worship.

The group at Madison also urged a definite interest in the vocational guidance of rural boys and girls, through camps and conferences, through personal interviews and other methods, believing that the opportunities for such constructive leadership are practically unlimited.

It was suggested that close contact be maintained between the Church, Y. M. C. A., Y. W. C. A., and other agencies endeavoring to promote Christian life in country communities, and that the Y. M. C. A., Y. W. C. A. and other organizations of like character endeavor to direct those whom they serve to definite affiliation with, and loyal adherence to, some recognized Christian communion.

Since difficulties among college students are both moral and intellectual and since these difficulties require constant pastoral care, it is urged that pastors keep in close touch with the young people of their communities who are away at college.

As the rural newspaper is potentially a valuable aid to Church promotion and religious education, every clergyman is urged to make a thorough study of Church publicity methods. The rural clergy are asked to know the publicity facilities in their fields; they should make complete use of diocesan and general Church news service and, whenever possible, use stereopticon slides, lectures and moving picture films.

The Madison Conference recommended a greater use of the Church Army, and the Church Mission of Help. They expressed their deep appreciation of the help rendered to the Conference by the Woman's Auxiliary.

The Rural Fellowship at its annual banquet presented with much enthusiasm a gift of \$100 to Professor Colbert in recognition of his very great interest in the rural work of the Church in general and the Madison group in particular.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

IF THE SUMMER vacation has any problem at all, it is largely that of deciding how best to spend the time and where to go to do it. Once this decision has been made, anticipation waits upon realization.

After vacation, the same problem confronts us but it is dressed in another guise. How best can I use my time and what is the goal I hope to attain? The difference in the problem is conveyed in the words *spend* and *use*, and an astuteness of mind is necessary if the problem is to be solved.

The clergy have been well repaid when they went "round about Jerusalem telling the towers thereof and marking well the bulwarks" the first week of their return; which means a non-technical survey of the parish. In many instances they saw in a new light environments they had not recognized before. New opportunities

presented themselves and new avenues were opened for greater service.

Each and every member of the parish would do well if they would follow the above suggestion. Make a survey of the parish. Is the Church school well staffed? Are the guilds and auxiliaries worthily supported? Are there leaders for the study classes? Is missions receiving the support which represents our share in the evangelization of the world? Are services regularly and largely attended? Is the young people's work sponsored? Is the men's club really functioning? Is the rector encouraged by the attitude of the membership towards local support, diocesan interest and world vision? Is the volunteer or draft system the method by which canvassers are obtained for the Every Member Canvass?

These and many other similar questions are to be considered, if the best use of time is to be determined. These are the "towers" but the "bulwarks" are personal in application. What am I to do and where do I fit, is the question. The answer determines the goal of the individual first and ultimately the parish.

In the multiplicity of activities and opportunities, seek out the place to contribute your part, study to know the will of the Master, keep the vision up, the heart open and the hand out, and time will be redeemed and the goal realized.

Speakers' Bureau

J. M. MILLER, *Secretary*

REQUESTS FOR THE SERVICES of missionary speakers should be addressed to the Speakers Bureau, 281 Fourth Avenue, New York City.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

The telephone should be used only in clear emergency. And don't hold back your request until it gets into the emergency class! A letter, giving full information, eliminates the chance of misun-

derstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting place, diocese, name of rector, occasion or kind of meeting, kind of address

desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The secretaries of the various departments of the National Council are always ready, so far as possible, to respond to requests to speak on the work of the Church. Address each officer personally at Church Missions House, 281 Fourth Avenue, New York City.

The Bureau looks forward with pleasure to increasing service to the whole Church.

Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York City.

AN IMPORTANT STEP forward has been taken by the Girls' Friendly Society in the appointment of three new field secretaries for Provinces II, IV, and VII. The announcement of their appointment is accompanied by the following quotation from a little booklet, *For Girls the Country Over*, recently published by the Society in connection with its finance appeal: "To continue to grow there must be field secretaries to give to the groups already established the kind of service each requires and to build up new groups for communities and girls who want them." The response to this appeal, both within and without the Society, has been so encouraging that the G. F. S. feels confident that an increased staff of field workers interpreting its purpose and program throughout the country will be one of the most important factors in achieving self-support.

Miss Frances Arnold will work in

Province II. Since Miss Arnold's graduation from Smith College in 1923, she has gained wide experience for the position of field secretary through volunteer work in the G. F. S. as branch president, diocesan president and conference leader.

Miss Caroline Averill, Vassar, 1925, will do field work in Province VII. For the past two years she has been director of Religious Education, St. Mark's Church, Evanston, Illinois, and has had experience in social work, rural recreation, summer camps and in the G. F. S.

Miss Emma Twiggs is thoroughly acquainted with her province, having graduated, in 1923, from Mary Baldwin Seminary, Staunton, Virginia, and having since acted as secretary of the Department of Religious Education, first in the Diocese of Georgia and then of Alabama. This last winter she has been director of Religious Education, St. James' Church, New York City, and has been studying at Columbia University.

This past winter the following three field secretaries have been at work and have been reappointed for next year: Esther Fifield, Province III; Winifred

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Dunkle, Province V; and Mary Sanford, Province VIII.

The Christmas cards for sale by the Girls' Friendly Society are exceptionally lovely this year. All have real artistic value, especially the imported religious cards from England, France, Germany and Italy. Among the English cards, the G. F. S. has been especially fortunate in securing some of the reprints of beautiful illuminations in the British Museum. In choosing secular cards a special effort has been made to select those that are unusual in style and that suggest the true Christmas spirit. The prices are remarkably low.

A circular describing the cards, with directions for securing samples, either for personal use or to sell, will be mailed upon request.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

THE NATIONAL JUNIOR Convention of the Brotherhood of St. Andrew to be held at Hobart College, Geneva, N. Y., September 5 to 8, will partake of an international character, inasmuch as there will be fraternal delegates present from at least three other nations, and possibly more.

Canada is sending four delegates, Arthur F. Charles, MacGregor Post, Patrick E. Ussher and G. Roy Stinson, all of Toronto. It will be no new thing to have representatives from Canada at a national Brotherhood Convention, but as this is the first national Junior Convention, entirely separate from the Seniors, the presence of these young men is of especial interest.

Japan will be represented by Paul Rusch and John Fumio Yamamoto.

China will also be represented in the person of David W. C. Yen of Yale University, who is studying in this country.

It is probable that there will also be returned missionaries present, who will take part informally in the discussions

and thus help to give the boys and young men who are to be the future leaders of the Church a world-wide vision of the Kingdom of God.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,
Recording Secretary
2103 Main Street, Jacksonville, Florida

NOTICES OF TWO provincial meetings are at hand. The Third Province announces its meeting will be held at Harrisburg, Pennsylvania, during the meeting of the Synod, October 15-17. Each diocese is entitled to two delegates and each chapter two delegates.

The provincial meeting of the Fourth Province is announced for October 22 at Columbia, South Carolina. Representation is diocesan, each diocese being entitled to two delegates.

ANNUAL REPORTS

Report blanks were sent out in July from national headquarters to the various chapter and diocesan officers. If these were filled out and sent through designated channels on dates indicated, material was in the hands of provincial presidents in time to be incorporated in their reports, all of which were to have been forwarded to the national recording secretary by September first.

The result of the first effort along this line the last year of the past triennium, was such as to warrant the National Council in feeling it would be well to have these reports annually. One result should be a more nearly complete report for this triennium.

PLANS FOR WINTER

Mentioning winter work in August may be like writing about Christmas cards in mid-summer, but leaders know this is the opportune time for preparation. Forming plans not later than September means that, when all will have returned to chapter meetings, a well-defined program for corporate endeavor is ready to

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hold that new life and enthusiasm with which returning members are filled.

Among questions confronting the leader at this time are: Have committees been strengthened at weak points? Has need of readjustment in special work received attention? Have arrangements for study classes been completed? Is the chapter in active accord with the National Council? National officers may plan and suggest, but it is to the individual chapters they must look for results.

Church Mission of Help

MRS. JOHN M. GLENN, *President*

27 W. 25th Street, New York, N. Y.

MCLEAN FARM in the Catskills, the vacation home for girls of the New York Church Mission of Help, was looking its best on June 17th when this year's first party of ten girls and six babies arrived. The babies, in surprisingly good condition after the long train journey, seemed to share in the happiness of the mothers in having left the hot city and even the smallest, six weeks old, greeted us with a smile. Many exclamations of joy were heard from the girls at the beauty of the hills, the trees, the flowers and the lake a short distance from the house on our own grounds. The chief impression gained from sharing the household life for a few days was the sense of appreciation each girl seemed to feel of the household atmosphere which at once put her at her ease. All have certain duties to perform in connection with the running of the house; to one may be given the responsibility of keeping fresh flowers in the living rooms; to another the care and dusting of the chapel; to a third, helping the head worker prepare the babies' formulas.

The lake is a never failing source of amusement at the swimming hour. A five-mile hike is often part of the afternoon's program. The day begins and ends with a short service in the house chapel and twice a month a clergyman from a neighboring parish comes for an

early celebration of the Holy Communion. The season at the farm is from the middle of June to the middle of September, the length of each girl's stay varying according to her needs and circumstances. Twenty-two girls and eight babies can be accommodated at a time.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

UNTIL THIS YEAR, presentation of the Church Periodical Club at a summer conference has been limited to a single afternoon or evening, if indeed the subject was presented at all. This summer, for the first time, a regular course was given at the Gambier Conference.

The course was planned and conducted by Mrs. D. W. Conrey and Mrs. David C. Larcomb, C. P. C. directors in the Dioceses of Ohio and Southern Ohio respectively. While the class was small, the total registration being seventeen, several came to Gambier especially for this course and all showed enthusiasm and a desire to make the work better known in their own parishes. The success of this effort leads to the hope that not only at Gambier, but at other summer conferences a regular course on the Church Periodical Club may be placed on the program from time to time.

A C. P. C. play was also presented at Gambier by some of the young people. It aroused much interest and a better understanding of C. P. C. activities and the needs they strive to meet. The same play was given one evening at the Wellesley Conference, but first honors belong to Sewanee, where it was given twice in the summer of 1928.

This play, *The Return of the Gifts*, was written several years ago by Mrs. Marcellin Adams, has been revised once and is now in process of a second revision. Here the C. P. C. is presented from a new angle. We have heard missionaries voice their gratitude, we have read appreciative words from the sick and

the lonely. In this play, the gifts we have sent forth, books, magazines, pictures, victrola records, return to tell of their own experiences in Alaska, in China, in the city jail.

The play has the added charm of being easy to produce. At Gambier there were but two rehearsals, at Wellesley there was none, but the opportunity for service and its spiritual significance were made amply clear to all who watched and listened.

Mimeographed copies of the play will be available after October first, and may be obtained on application at the central office of the Church Periodical Club.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

A SMALL SERVICE much appreciated brought this letter to the House Mother: "Many thanks for your comic papers which we have received but sorry I couldn't answer owing to being at sea and the wife is not a very good scholar so it was left to me to do when I came home.

"The children are delighted at them and me and the wife is very pleased at the way you responded at the asking. I'm at present on a coasting vessel and I only be in Belfast now and again. But I'll always remember you for your kindness for sending such nice papers.

"We are having very bad weather at present and very cold too. The children are always speaking of the very kind Laidy in America sending the papers.

Trusting you will except this humble letter as my very best effort."



Our Chaplain at Newport writes: "Those sleeping quarters which you help maintain certainly prove useful. Among other guests, a few nights ago, were the Captain and one of the crew of a light-ship who had been more or less continuously drenched from the middle of the afternoon until late at night in the successful effort to save three lives and a small sloop which had been caught in heavy seas and, outside of the engine breaking down, the sail ripped to shreds, the steering gear out of commission, and several bad leaks, was in perfectly good condition. The same night, we had guests from the Navy whose ships had sailed to try to locate a lost seaplane leaving these men ashore. These things which seem exciting to write about are just part of sailors' everyday lives."



"Happy-go-lucky boys, someone says, thoughtless and irresponsible. No, no, far from it. Some are, to be sure, so are some of us. We see the other side, the sailor boy, who wants to know about God, who wants to make something of his life, who wants to maintain his self-respect at any cost, who thinks of everyone before he thinks of himself and the one who though he is very far from home and in a foreign land where there is every opportunity for pleasure has allotted the major part of his small pay to a bank to pay off the mortgage on his father's little home, with special instructions to the bank that his father shall not know where the money comes from."

National Student Council

Correspondence may be addressed to the Secretary for College Work, the
Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

1645

OLIVER CROMWELL used to say that he believed in striking while the iron was hot, but he believed even more in striking the iron to make it hot.

With another fall let us again strike our two irons—the students and the Church which needs them, and which they need.

LENTEN FUND

These are the ones who helped the students with the Fund for South Dakota last Lent: Anonymous, Judge Buffington, Miss Julia Denzler, the Rev. N. D. Gifford, jr., Philip Hoffman, F. P. Jones, Miss M. A. Lamb, the Rev. John Lewis, Mrs. Norman B. Livermore, Miss Alice Osborn, Mrs. Jane W. Putnam, S. C. Rand, the Rev. E. P. Sloan, Miss E. Hope Stewart, Mr. F. M. Wade, Mrs. W. L. Watkins, Miss Mary A. Woodward, Mrs. Matthew Worster.

In addition, the following colleges have contributed since the list was first published: Marshall, Virginia; Stanford University, California; Westminster College, Maryland. Iowa started for five thousand dollars, and they may yet get one thousand for the work at South Dakota. It is a splendid showing for the second year of the Fund, and we may hope for even greater things next Lent. In 1930, the offering will be under the leadership of the Rev. Harris Masterson and the Student Council of the Diocese of Texas.

SYNODS

This fall at the Synods, the college clergy will gather for conference and for the purpose of acquainting the rest of the Church with the opportunity and need in the Universities.

The dates and the people to write to for further information are as follows:

I Province of New England, Hartford, Conn., October 24, 25, the Rev. Allen Clark, Hanover, N. H.

III Province of Washington, Harrisburg, Pa., October 16, 17, 18, the Rev. R. N. Meade, D. D., 5701 Darlington Road, Pittsburgh, Pa.

IV Province of Sewanee, Columbia, S. C., November 4, 5, 6, the Rev. A. S. Lawrence, Chapel Hill, N. C.

V Province of the Mid-West, Indianapolis, Ind., October 16, 17, Prof. M. S. Goldman, 1204 W. Nevada St., Urbana, Ill.

VI Province of the Northwest, Iowa City, Iowa, October 22, 23, 24, the Rev. Harry Longley, jr., 212 S. Johnson St., Iowa City, Iowa.

VII Province of the Southwest, Topeka, Kansas, November 4, 5, 6, the Rev. David Haupt, 413 Stewart Road, Columbia, Mo.

The Synods of the Second and Eighth Provinces were held this spring and college work was presented at both.

LETTERS

Nothing is as good as a personal letter from the home rector to the rector at the college about a new student. They should be written at once so the student pastor can be of greatest use to the newcomer in the first days of college.

The Archdeacon of Georgia keeps a list of *all* students in the diocese who are away at college, and every time he sits at his desk for his correspondence he writes to a few of them—a personal letter, beginning "Dear Joe," etc.

THE NATIONAL COUNCIL

BOOKS ON THE MINISTRY

There is a fund to supply good books on the Ministry free to anyone who wants to read them or can place them well. Such books as:

A Young Man's View of the Ministry by S. M. Shoemaker, jr., *The Ministry* by Bishop Slattery, *Fifty Years* by Bishop Lawrence, *A Wanderer's Way* by Charles E. Raven, *Death Comes for the Archbishop* by Willa Cather.

THE G. F. S.

There is a splendid opportunity for those working with women students to make use of the field secretaries of the Girls' Friendly Society for visits to campuses and nearby churches. Whether or not one wants a branch of the Society started among the students, these leaders of young women would be glad to visit and meet with any college groups.

Miss Florence Newbold, Executive Secretary, 386 Fourth Ave., New York City.

Province II. Miss Frances Arnold.
Province III. Miss Esther Fifield.
Province IV. Miss Emma Twiggs.
Province V. Miss Winifred Dunkle.
Province VII. Miss Caroline Averill.
Province VIII. Miss Mary Sanford.

These may all be reached through the National Office of the Girls' Friendly Society, 386 Fourth Ave., New York City.

NEW YEAR'S CONFERENCE

Plans are going ahead rapidly for the Conference on the Ministry for New England College Men to be held January 3 to 6, 1930, at St. Paul's School, Concord,

N. H. Among the leaders who are to be there are the Rev. Messrs. Henry Hobson, Grant Noble, Allen Clark, Frederick Sill, Dr. Ogilby of Trinity College, Dr. Philemon E. Sturges.

TENTATIVE SCHEDULE OF THE SECRETARY

Sept. 7, 8, Brotherhood of St. Andrew Boys' Conference, Hobart College, Geneva, N. Y.

Sept. 9-17, Clergy Conference, Ogunquit, Maine.

Sept. 18-28, Church Missions House.

Sept. 29 to Oct. 1, Taft School and Avon School in Connecticut.

Oct. 6, Middlebury College.

Oct. 7, Quiet Day, Department of Religious Education.

Oct. 8-10, National Council Meeting.

Oct. 16, 17, Synod of the Mid-West, Indianapolis, Ind.

Oct. 23, Synod of New England, Hartford, Conn.

Oct. 24, 25, Clergy Conference, Diocese of New York, Lake Mahopac, N. Y.

Nov. 1-3, Bowdoin.

Nov. 4-6, Synod of Sewanee, Columbia, S. C.

Nov. 10, Boston, Mass.

Nov. 17, Amherst College.

Nov. 24, Phillips Academy, Exeter, N. H.

Dec. 1-6, University of Wisconsin, Madison, Wis.

Dec. 9, Quiet Day, Department of Religious Education.

Dec. 10-12, National Council Meeting.

Dec. 15, West Point.

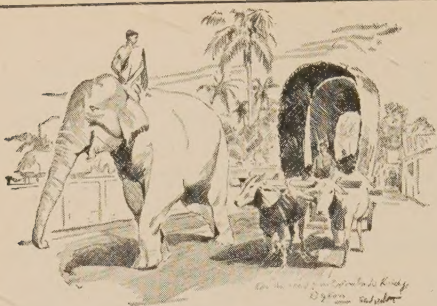
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517 GRANVILLE ST. . . VANCOUVER, B. C.
ROBERT DOLLAR BLDG. . . SAN FRANCISCO
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Vol. XVIII, No. 71.

July, 1929

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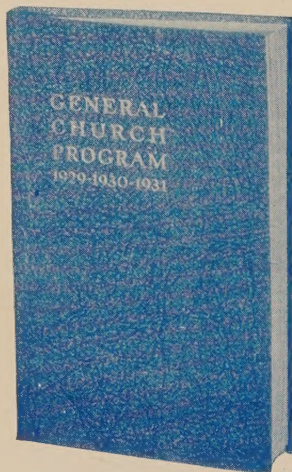
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